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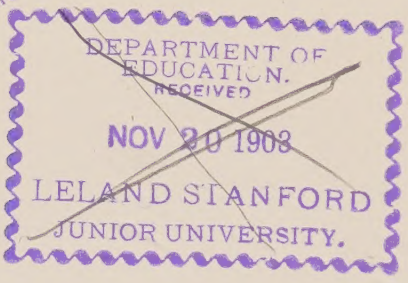

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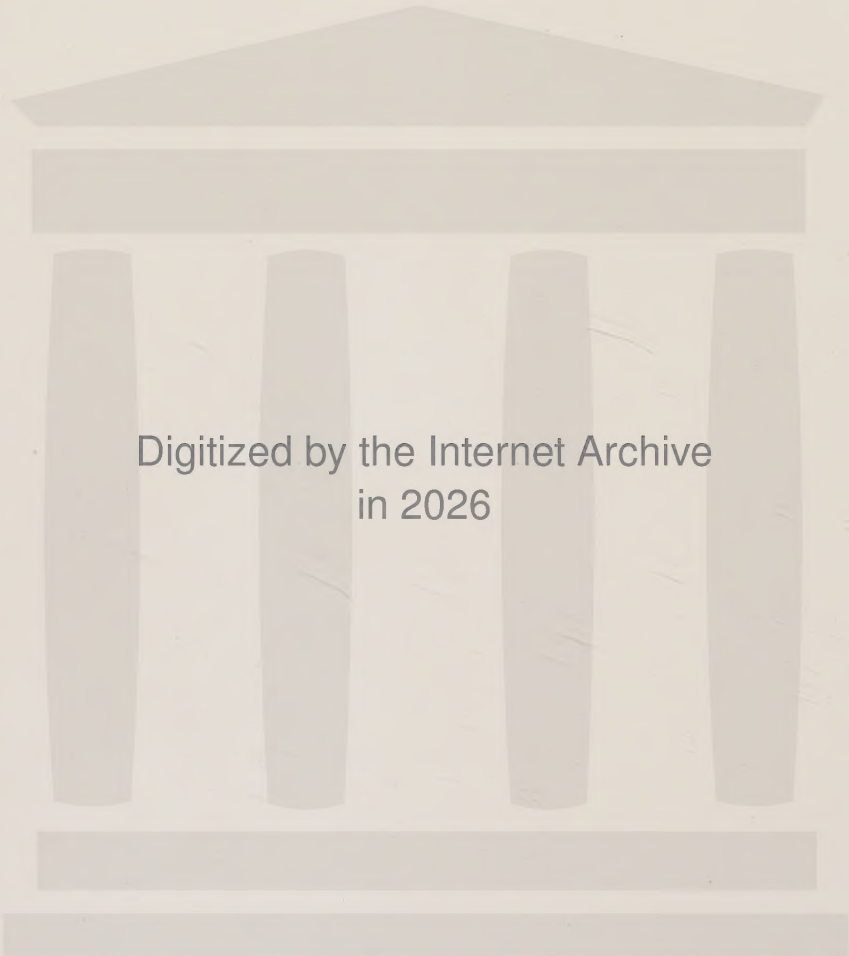
BISHOP CHASE.

(From a portrait, painted in England A. D. 1824.)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The Kenyon Book

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PREFACE.

THIS book, like Topsy, has "growed." A brief statement of facts, in a small pamphlet, was all that was originally contemplated. That statement, for one reason and another, grew into the first one hundred and fifty-seven pages of this volume. The Editor, on his personal responsibility, has appended all that follows, and much of it he has himself written. To those who have aided by their contributions, and by giving valuable information, he is under large and lasting obligation. With every expression of opinion he does not, of course, agree. But he has thought it wise to bring together everything within his reach that bears upon the solution of "the Gambier problem," and he has tried to make a book that would be valued by every friend of "Kenyon College." Had the information contained in this volume been readily accessible ten years ago, it would have been of essential service, and some difficulties and mistakes would have been avoided.

It is now published with the threefold purpose: First, to provide a hand-book of information concerning Gambier; second, to gratify old Kenyon students who love the place and its associations; third, to increase the conviction that the foundations at Gambier are worth building upon, that the educational work there ought to find large development; and, for this, *money should be given, and united efforts should be made.*

For financial aid in the publication of this volume, cordial thanks are due, and are hereby expressed, to the following friends of the Editor and of Kenyon College: Rev. Dr. David H. Greer, of New York; Rev. Dr. Cyrus S. Bates, Mrs. D. P. Rhodes, M. A. Hanna, Esq., Benjamin Rose, Esq., and A. C. Armstrong, Esq., of Cleveland; H. S. Walbridge, Esq., of Toledo; Hon. E. L. Hinman, of Columbus; Hon. Columbus Delano, LL. D., and Charles Cooper, Esq., of Mt. Vernon; T. R. Head, Esq., of Gambier; and to the distinguished statesman (who has been a friend of Kenyon from his early youth), Hon. John Sherman, LL. D., of Mansfield.

WILLIAM B. BODINE.

Statement of Facts

bearing upon the

Proposed Changes in the Constitution

of the

Theological Seminary

of the

Protestant Episcopal Church

in the

Diocese of Ohio,

And of Other Facts Bearing Upon the Welfare of the Institution.

Kenyon college, Gambier, O.

PREPARED BY A COMMITTEE OF THE BOARD OF TRUSTEES.

Theological Library

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AT a meeting of the Board of Trustees, held in Columbus, January 7, 1890, the undersigned were appointed a Committee "to prepare and publish a full statement of facts bearing upon the proposed constitutional changes, and any other facts that they may deem important for the information of the Conventions of the Dioceses of Ohio and Southern Ohio."

The pamphlet literature relating to Gambier is already large, and the Trustees have hesitated about adding to it. But the Church has made it the duty of the members of the Conventions of the Dioceses in Ohio to pass upon all constitutional changes affecting the Seminary, or College, at Gambier, and it is believed that the information upon which an intelligent judgment may be based should be accessible.

The books and papers quoted are chiefly—

1. Bishop Chase's Reminiscences, in two volumes.
2. Journals of the Diocesan Conventions.
3. Bound volumes of pamphlets in the libraries at Gambier.
4. Bound volumes of the *Episcopal Recorder*.
5. Articles in the *Kenyon Collegian*, prepared in 1859–60 by Rev. Dr. McElroy, who was connected with Bishop Chase in the Gambier work from 1828 to 1830, and was a Trustee of the Institution from 1852 to 1870.

COLUMBUS DELANO,
CHARLES E. BURR,
WILLIAM B. BODINE,
Committee.

STATEMENT

The Early Years of Bishop Chase's Episcopate in Ohio, as Related to Education

Philander Chase was consecrated Bishop of Ohio on the 11th of February, A. D. 1819. He was then in the forty-fourth year of his age.

Dr. McElroy is authority for the statement that "from the first conception of a removal to the trans-Allegheny region, the founding of a theological school was with him a main feature in such a mission; but he had not yet (in 1817) seen enough of Ohio to determine at what point he should locate his seat of sacred learning. He thought favorably of Worthington, but determined to postpone the final settlement of the question until he should have seen the towns and cities in the southwestern portion of the State. On his return from Cincinnati, having already visited Springfield and Dayton, Mr. Chase visited Chillicothe, Lancaster, and Circleville, and, after a prayerful consideration of the subject, by the time he reached Columbus, had definitely settled with himself to purchase at Worthington, and in time found there a theological school and college."

Under date of July 10, 1817, Mr. Chase writes: "I received from the Trustees of Worthington Academy the appointment of Principal, to oversee the destinies of that institution." (Rem. Vol. 1, p. 133.)

At the first convention held after his consecration, June 2, 1819, he used the following language:

"Before loosing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of religion and learning: and that is, the establishment of a College in this place, for the education of young men, in natural, moral, and religious science. To men who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing, will occasion a sensation of grateful praise to a merciful Providence. A trusty person, commissioned to solicit donations in favor of this College, has lately proceeded to visit our pious and more wealthy brethren in the Eastern States. That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer."

During 1820 and 1821, to quote again from Rev. Dr. McElroy, he "still maintained an official connection with the school at Worthington, and

indulged hopes that it might yet become a Diocesan College and Theological Seminary; but his son, who had the principal charge of it, resigned his office to apply for missionary aid in the Eastern Dioceses, and, after his return, accepted the charge of the parish at Zanesville. This arrangement deprived the Bishop of almost all hope from the school under its existing organization."

In 1822, Bishop Chase accepted the presidency of a college at Cincinnati, and removed to that city. His reason for acceptance is stated by him in his published letter to Bishop White. "The reason which induced me to accept arose from a continued reduction of my already scanty means of living. My parochial support, given in the fruits of the earth, was very small, not enough being paid me in money to amount to one-half of my bills at the post office; and all the collections for the support of the Episcopate being insufficient to pay my traveling expenses. To supply these deficiencies, I had from the beginning recourse to my little farm, which, with that view, I had purchased. But though with great truth I could say with the Apostle that for a considerable portion of the year, *mine own hands ministered to my necessities*, yet all was found insufficient, though with great economy, to maintain my family."

He remained in this educational work at Cincinnati only one year. The care of a college of "all denominations" was not satisfactory to him. He wanted a school which he could himself control, from the proceeds of which his family could be supported, and which should also minister to the wants of the Church he loved.

What first of all Gave Rise to Kenyon College?

Bishop Chase, himself, asks this question, and answers it (Rem. Vol. 1, p. 182–185) when he tells us that on the evening of the 3d of June, 1823, as his son, weary and exhausted, lay upon his couch, he said to his father: "I am thankful that there are some in this world who sympathize with us in our sufferings," and then he went on to tell of an article in the British Critic which made favorable mention of Ohio and her Bishop. "And why not help us?" the Bishop said. "How?" "In founding a Seminary of learning for educating ministers." In the twinkling of an eye, the Bishop had determined that foreign aid should be asked. He first appointed his son for this work.

The Diocesan Missionary Society met in the College edifice at Worthington, on the 5th of June, (see Diocesan Journal, 1823), and resolved—

1. "That this Society appoint the Rev. Philander Chase, Jr., to cross the Atlantic, with proper credentials, for the purpose of soliciting aid, in Great Britain, for the support of the Protestant Episcopal Church in the Diocese of Ohio; and that he be allowed five hundred dollars for his expenses.

2. "That the Right Rev. the Bishop be respectfully requested to furnish the proper credentials, and also to furnish an address, setting forth our condition, our wants, and our prayers, to the Right Rev. the Bishops, Clergy, and members of the Church of England."

The condition of Mr. Chase's health prevented his undertaking the work. So the Bishop determined to go himself.

Under date of July 29, 1823, he addressed a communication "to his brethren, the Bishops of the Church." In this letter, among other things, he said: (Rem. Vol. 1, p. 186). "I have resolved, after mature deliberation, and I hope after reasonable interpretations of the leading hand of Divine Providence, to proceed immediately to Old England to solicit means for the establishment of a school for the education of young men for the ministry.

"The reasons which have impelled me to this measure are those of imperious necessity. It may be said generally of the whole community of the Western settlements that they are sinking fast in ignorance and its never failing attendants vice and fanaticism. The members of our own Church, scattered like a discomfited army, are seeking for strange food in forbidden fields, or, in solitary groups by the wayside, are fainting, famishing, dying, for the lack of all things which can nourish them to eternal life. No missionaries make their appearance, nor are there even the most distant hopes of obtaining any from the East. The few clergy we have may keep us alive, under Providence, a little longer; but when they die or move away, we have no means to supply their places. The pious young men converted unto God and willing to enter into the ministry under all its disadvantages, having no hope of assistance, and no way pointed out to them whereby there is even a *possibility* of attaining the lowest degree of qualifications specified by our canons, sink down in despair — a despair from which we have no power to raise them."

"For one, I feel disposed, by the grace of God, to amend my ways. I will endeavor to institute a humble school, to receive and prepare such materials as we have among us. These we will polish under our own eye to the best of our power; and with these we will build the temple, humble as it may be, to the glory of God."

To this letter replies were received from Bishops Brownell, Bowen, and Ravenscroft approving Bishop Chase's purpose. Bishop White failed to approve, and Bishop Hobart actively opposed him. This opposition called forth his

Letter to Bishop White

This letter was dated New York, September 23, 1823. As printed with the appendix, it is a document of forty pages. The plan of the institution was sketched as follows:

"As to the plan itself, mature reflection has fixed on the following, in our case, most eligible. A farm will be given us already improved and supplied with pure water, fuel, fruit, and some convenient buildings. From this farm will be produced the principal support of the young men in their board and comforts. That this may be done with the least expense to them, they will covenant as they enter the school to attend to horticulture and to the ingathering of the harvest; this, however, never as an impediment to their studies, but to supply the place of that exercise necessary for their health. In the spring and fall of the year the accounts of the establishment will be settled, and the average expense assessed on each individual; this, it is evident, can be but small.

"To accustom our youth and future servants of a beneficent Redeemer to acts of substantial charity, and as a means of disseminating the principles of our holy religion under proper inspection throughout our barren regions, and especially among the poor and ignorant, a printing press and types will be solicited, and the young men, or some proper proportion of them, will, at convenient hours of the day, be employed in printing tracts and a periodical publication. I need not say how interestingly useful this will be to our country; for were I to attempt it, the terms of our language would not permit. This literary part of our scheme will be under the peculiar oversight of the teachers. It is understood that the institution is to be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more professors of sacred learning, and a grammar school teacher. These are the outlines of our plan, to which, if God give us the means, we intend to adhere."

Bishop Chase in England

Bishop Chase reached Liverpool on the 3d of November, 1823. The most important letter which he carried with him was one from Henry Clay to the Admiral, Lord Gambier.

On the 5th of December he had an interview with Lord Gambier, who then became his friend and supporter. Under date of December 11, Lord Gambier wrote:

"I must declare my full conviction that circumstanced as are the widely scattered people of your extensive Diocese, and the great want they are in of pastors and teachers, your plan for the education and training of young men, natives of Ohio, for the ministry in the Episcopal Church, must be generally approved, and your zealous, disinterested, and pious exertions in coming to this country for assistance toward the establishment of the proposed College will, I hope, prove successful." (Rem. Vol. 1, p. 248.)

On December 15 he wrote again:

"In full consideration of the subject, I am of opinion that a statement of the circumstances of the people of your Diocese and their spiritual wants, with your views and wishes, and the plan of the College, should be drawn up as correctly as may be practicable, and circulated among the friends of religion." (Rem. Vol. 1, p. 256).

On the 31st of December there was a meeting in London of clergymen disposed to favor Bishop Chase's cause. Resolutions were adopted, of which the following are the most important: (Rem. Vol. 1, p. 281).

1. "That the spiritual wants of the Diocese of Ohio, in the Episcopal Church of the United States, the only diocese yet established in the Western territory, call for special provision and assistance.

2. "That appropriate and adequate provision for the support of the spiritual wants of the said diocese requires the establishment of an institution on the spot in which natives of the country may be trained for the ministry at an expense within their reach, and in habits suited to the sphere of their labors."

It was also determined that a subscription should be opened in behalf of the Diocese of Ohio, with Henry Hoare, Esq., as Treasurer of the fund. This gentleman, with Lord Gambier, Lord Kenyon, and the Rev. Dr. Gaskin, as trustees of the proposed fund, soon thereafter put forth an "Appeal in behalf of the Diocese of Ohio, in the Western Territory of the United States." This appeal is a closely printed document of fifteen pages. It begins thus:

"The Episcopal Church of the United States of America derives its origin from this country. Ten dioceses have been formed; nine of which are in the Atlantic States east of the Allegheny Mountains. Portions of two of these dioceses, those of Philadelphia and Virginia, reach across those mountains as they are co-extensive with the respective States of Pennsylvania and Virginia; but the Diocese of Ohio is the only Diocese yet formed beyond the mountains, in the Western territory of the States.

"The pressing want of clergymen in this Diocese has led the Right Reverend Prelate, who has the care of its scattered parishes, to visit this country that he may procure that aid which is necessary to preserve his infant church from perishing, and which he had no hope of procuring elsewhere.

"The Hon. Henry Clay, Speaker of the House of Representatives of the United States, himself an inhabitant of the State of Kentucky, in the Western Territory, and perfectly acquainted with the destitute condition of that territory in respect of Christian ministers and sacred ordinances, addressed a letter to the Right Hon. Lord Gambier, requesting his Lordship's assistance in promoting the object of Bishop Chase's visit to this country.

"Lord Gambier, having introduced the subject to some friends well acquainted with the constitution and proceedings of the American Episcopal Church, they entered into a full examination of the claims of the Diocese of Ohio on Christian benevolence, and the expediency of rendering the aid requested. The result has been their full conviction that the spiritual wants of that Diocese call for special provision and assistance; and that appropriate and adequate provision for the supply of such wants requires the establishment of an institution on the spot in which natives of the country may be prepared for the ministry at an expense within their reach, and in habits suited to the sphere of their labors; and they are satisfied that this important object is not likely to be accomplished without liberal aid from this country.

"The chief grounds on which they have come to this conclusion they will now state, in doing which they will avail themselves of the testimony of competent judges, and especially of the simple and impressive statements of Bishop Chase himself, which cannot be read without emotion."

Then follows an extract from Bishop Chase's letter to Bishop White as to the early history of the Church in Ohio, and the proposed plan of his institution, and the statement that "ten thousand dollars contributed in England would enable Bishop Chase to make a commencement, *while his plan might be consolidated and enlarged as further contributions should be received*," arguing with "*peculiar propriety and force*," that of those already brought under the Bishop's charge *nearly one-third were emigrants and their families from England, Scotland, Wales, and Ireland.*

Bishop Chase's Deed of Donation

Under date of London, November 27, 1823, (Rem. Vol. 2, p 151), Bishop Chase signed a document, which he afterwards called a deed of gift or donation, promising to give "his landed property at Worthington, and all the buildings and property thereunto pertaining, to the Society, or School, or Theological Seminary, for the education of young men for the Christian ministry, to be organized by the Convention of the Protestant Episcopal Church in Ohio," according to his plan or outline stated in his printed letter to Bishop White, "as nearly as may be consistent with the funds obtained;" also his library, "*provided*, that the said School or Theological Seminary be legally incorporated by the Legislature of Ohio, and that the act of incorporation contain a clause of the following effect:

"That all acts and proceedings of the said School or Theological Seminary shall forever be in conformity to the doctrine, discipline, constitution, canons, and course of study prescribed by the Bishops of the Protestant Episcopal Church in the United States of America; and on proper evidence of a default

thereof, that the Right Reverend the Bishops of the said American Church, or a majority of them, as a committee of the incorporated institution of the General Theological Seminary of the said Church in the city of New York, or elsewhere, shall have power to institute an inquiry at law, and to see that the will and intention of the founder and donors of the said School or Theological Seminary in Ohio be fulfilled.

"*Provided, also*, that the sum of ten thousand dollars or upwards be given in England for the maintenance of said School or Theological Seminary in Ohio by one or more benevolent persons.

"It is understood that the moneys collected for the above purpose are to be deposited by permission in the hands of the Right Honorable Lord Gambier, and not to be transmitted to America until the said School or Theological Seminary shall have been, according to the said plan, duly and legally incorporated, and a title of the said landed and other property and library in good faith be given and executed to the said School or Seminary; of all which the Hon. Henry Clay, of Kentucky, shall be the judge.

"It is further understood that the Bishop of Ohio, with his family, is to reside on this plantation, and occupy the Mansion house, as usual, during his life-time, as a part of his salary for superintending the School or Seminary, as also is his successor in office; and should the present Bishop of Ohio depart this life, leaving his wife a widow, or before his children come to the age of twenty-one years, a reasonable allowance shall be made for their maintenance from the funds of the institution; of this, also, the Honorable Henry Clay, above named, shall be the judge; and in case of his failure to do so, by death or otherwise, the judgment of the Governor of the State of Ohio, for the time being, in all the above particulars, shall be taken."

This document was not published until more than twelve years after it was signed, and the landed property referred to was never conveyed "to the Society, or School, or Theological Seminary," owing to the choice by the Diocesan convention of the location in Knox County. But the first provision of the document was made public in England in more ways than one, and the plan of the institution, as outlined in the letter to Bishop White (see page 6), was made public through the "appeal in behalf of the Diocese of Ohio in the Western territory of the United States."

Bishop Hobart and Bishop Chase

The editor of the London *Christian Observer*, at whose table the "articles of peace" between Bishop Hobart and Bishop Chase were signed, afterwards wrote: "While we must say that our revered friend from Ohio had in every respect the right side of the argument, his right reverend brother, we believe,

was perfectly honest in his alarm lest the institution of Diocesan Colleges, without an adequate power of control by the Church at large, would lead to sectional prejudice and the ultimate dismemberment of the Ecclesiastical Union."

Among other things in his letter dated London, January 30, 1824, Bishop Hobart wrote: "The plan of the School appears rather a novel and superficial one. The General Theological Seminary takes young men designed for Orders *after* they have *graduated* or have passed through a course of study equivalent to a collegiate course, and then confines them to studies strictly theological for *three* years. In the proposed Ohio school, after a mere English education, only four years are to be devoted to classical, general, and theological studies, and this in union with cultivating a farm!" (See letter to a friend, etc.)

In a subsequent statement, put forth by Messrs. Kenyon, Gambier, Gaskin, and Hoare, under date of May 22, 1824, these words occur: "The Bishop from his local knowledge is persuaded that a plentiful supply of young men, qualified for the exigencies of this new country, of a pious character, may be found in the Diocese, and proposes to teach them *that degree of theology and science which the Canons require.*

NOTE — At the time these words were written (A. D. 1824), the Canons of the Protestant Episcopal Church in the United States required of a candidate for Holy Orders, first, that he should lay before the Standing Committee a satisfactory diploma or certificate from the instructors of some approved literary institution, or a certificate from two presbyters appointed by the ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology; second, in addition to subjects distinctly theological, that he should pass an examination "on some approved treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and the Greek Testament," and that he should "be required to give an account of his faith in the Latin tongue."

Bishop Chase's mission to England brought large success, resulting in the gift of about thirty thousand dollars.

The Diocesan Convention of 1824

Bishop Chase returned to Ohio in the fall of this year. The Diocesan Convention met in November at Chillicothe. The Bishop in his address told the story of his mission to old England, undertaken with simple dependence on God, and most signally crowned with success.

The resolutions on the subject, adopted by the Convention, were —

1. "That this Convention approve of the resolution of the Bishop to visit England, to solicit pecuniary aid towards establishing a Seminary for the education of Ministers in the Church.

2. "That this Convention approve of the conduct of the Bishop, both in this country and in England, in regard to the objections urged against his mission.

3. "That this Convention most cordially unite with the Bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a Theological Seminary in our Diocese."

The Committee "in relation to the Seminary," consisting of Col. John Johnston, Charles Hammond, and W. K. Bond, reported as follows:

"The committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report: That they have examined the deed of donation of his estate executed by the Bishop on the 27th of November, 1823, in England, and the outline of the plan of the Seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these it appears, that before the funds subscribed in England can be received, a constitution must be formed, and an act of incorporation obtained upon principles specified in the deed.

"The committee herewith report a Constitution, in conformity, as they conceive, with the provisions of the deed, and they recommend that a committee, to consist of two members of the Church, be appointed to procure the passage of an act of incorporation.

"The deed requires that the Seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the Convention may deem more eligible; and whether the estate be of equal value, is to be decided by the Hon. Henry Clay, of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the Bishop of the diocese is to reside at the Seminary and to have the charge and direction of it, as one of its principal Professors and President; and as such is to receive a proper compensation out of the funds contributed. The committee conceive that the essential interests of the Seminary, as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject.

"According to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place; but notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary. These facts, as resulting from an examination of the deed, are stated for the information of the Convention. The committee have considered that the fixing of the

Seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected."

A committee was appointed to receive propositions for fixing the seat of the Seminary; and the Constitution was adopted as follows:

"CONSTITUTION.

"ARTICLE I. The Convention of the Protestant Episcopal Church for the Diocese of Ohio, do hereby establish a Seminary for the education of Ministers of the Gospel in said Church; such Seminary to be founded upon donations made, and to be made, in the united Kingdoms of Great Britain and Ireland, and America, for that purpose, and to be known by the name of 'THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO.'

"ART. II. The said Seminary shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

"ART. III. The direction and management of said Seminary shall be vested in a Board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four Clerical and four Lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of Clerical and Lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of Clerical and Lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent Board of Clerical and Lay Trustees.

"ART. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence, a President *pro tem.* shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the Board at which the appointment was made. If any vacancy shall happen in the Board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

"ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as principal Professor and President; and the salary to be received for his service, shall be fixed by the Board of Trustees, at their annual meeting preceding the commencement of such salary.

"ART. VI. The Board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations, and statutes which may be necessary for the government of the Seminary, and to secure its prosperity: provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity 'to the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the Bishops of the said Church.'

"ART. VII. If at any time the General Convention of the Protestant Episcopal Church in the United States of America shall, by resolution, entered in their Journals, declare any rule, regulation, statute, or other proceeding of the Board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

"ART. VIII. The Bishops of the Protestant Episcopal Church in the United States of America, shall individually, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Seminary according to the foundation herein prescribed.

"ART. IX. The Board of Trustees shall meet at the Seminary annually, on the Friday succeeding the meeting of the Convention. The Bishop, upon the application of one member of the Standing Committee of the Diocese, and two Clerical and two Lay Trustees, made in writing, shall at any time call a special meeting of the Board, to be held at the Seminary, at a time to be appointed by the Bishop, notice of which shall be given to all the Trustees.

"ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Diocese. But if at any time an amendment shall be proposed and voted unanimously by the Board of Trustees of the Seminary, and by the Convention, then such amendment shall prevail without the assent of the Bishop."

As to the location of the Seminary, the Bishop tells us that there was already "great diversity of opinion." (Rem. Vol. 1, p. 427).

The following preamble and resolutions, moved by Charles Hammond, were adopted:

"WHEREAS, Deciding upon the seat of the Theological Seminary of the Diocese is of great importance to the prosperity of the Church, and whereas time is not now permitted to decide upon the same; therefore, be it

"*Resolved*, That a committee of two members of the Church be appointed to receive propositions for fixing the seat of the Seminary, and report the same the first day of the next convention, so that a final place may be decided on.

"*Resolved*, further, That it shall be the duty of said committee, from time to time, to communicate to each and every party, who may make a proposition, for the seat of the Seminary, the nature and amount of each proposition made at other places. And if any additional donations are proposed by any party, such additional propositions shall be communicated to all others who may have made propositions."

Act of Incorporation

A committee was also appointed to draw up an act of incorporation, and secure its adoption by the Ohio Legislature. Of this committee, Charles Hammond was Chairman. He was also the author of the Constitution.

To quote again from the Rev. Dr. McElroy, (see Kenyon Collegian, January, 1859): "The Bishop from the first embraced in his project a large college, with its grammar school, as well as a theological seminary, the former as an indispensable preparatory department to the latter, and all the English friends and benefactors were actuated by the same view. But some of the laymen of Ohio, who had from the first warmly and ably supported him in all his projects to provide for the education in Ohio of young men for the ministry (among these Charles Hammond) were decidedly opposed to the college conception and in favor only of a Theological Seminary. The Bishop from the first was in favor of placing the proposed institution in the woods, in the center of a large domain, at a distance from a city or town; very many of the laymen were opposed decidedly to such a location, and in favor of placing the institution in the immediate vicinity of a city or town. Mr. Hammond, the Chairman of the committee appointed to secure an act of incorporation, drew up the act himself, and had the institution incorporated exclusively as a Theological Seminary. The Bishop, for the sake of peace, and to insure the act of incorporation, made no special objection to this, intending to apply to a subsequent legislature for an amendment to incorporate a College in connection with the Seminary."

BISHOP McILVAINE.

OLD KENYON, A. D. 1885.

The Act of Incorporation is as follows:

"WHEREAS, John McCorkle and Charles Hammond, a committee appointed on behalf of the Convention of the Protestant Episcopal Church in the Diocese of Ohio, have, by their Petition to the General Assembly, represented that a Seminary for Theological Education has been established by said Convention within this State, and in order to the more convenient management of the concerns of said Seminary, and to the permanency of its establishment in this State, have prayed that the Seminary may be incorporated: therefore,

"SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That the Right Reverend Philander Chase, now Bishop of the Protestant Episcopal Church in the Diocese of Ohio, Roger Searle, Intrepid Morse, Ezra B. Kellogg, Samuel Johnston, Bezaleel Wells, William K. Bond, John Johnston, and Charles Hammond, the present Trustees of the said Seminary, and their successors appointed in conformity with the provisions of the Constitution of said Seminary, as now established, be and they are hereby constituted a body corporate and politic, in fact and in name, by the name of the "Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio;" and by that name shall have succession, and be capable in law of suing and being sued, defending and being defended, in all courts and places and in all manner of actions, causes, and complaints whatsoever; and may have a common seal, and change the same at their discretion; and by that name and style shall be capable in law and equity of taking and holding by devise and otherwise, or of purchasing, holding, and enjoying to them and their successors, any real estate in fee simple or otherwise, any goods, chattels, and personal estate, and of selling, leasing, mortgaging, or otherwise disposing of said real and personal estate, or any part thereof, as they may think proper; provided, that the clear annual income of such real and personal estate, exclusive of any lands or tenements that may be occupied by the said Seminary for its accommodation, or that of its officers or professors, shall not exceed the sum of twenty thousand dollars.

"SEC. 2. That the present Trustees of said Seminary and their successors in office, under the Constitution thereof, as now established, or as the same may be hereafter altered or amended, shall have the care and management of said Seminary, and of its estate and property, and shall have power from time to time to sell or otherwise dispose of its estate and property, and to apply the avails thereof, and all other funds of said Seminary, for its benefit and advantage, as they shall deem it expedient, and shall also have power, in conformity with the provisions of the Constitution of said Seminary, to make By-Laws and Ordinances for the appointment of professors and other officers of said Seminary, for regulating the duties and conduct of the professors, officers, and students therein, for conducting its business and concerns, and

generally for the good government of the same: Provided, the same be not inconsistent with the Constitution and Laws of the United States, or of this State.

"SEC. 3. That this act be and is hereby declared a public act, and that the same be construed in all courts and other places, benignly and favorably for every beneficial purpose therein intended.

"SEC. 4. That the General Assembly may at any time hereafter modify or repeal this act; but no such modification or repeal shall divert the real and personal estate of the Seminary to any other purpose than the education of Ministers of the Gospel in the Protestant Episcopal Church in the United States of America.

"M. T. WILLIAMS,
"*Speaker of the House of Representatives.*

"ALLEN TRIMBLE,
"*Speaker of the Senate.*"

"DECEMBER 29, 1824.

The Institution, which was named by Mr. Hammond "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," was at once started on the Bishop's farm at Worthington. Under date of December 23, 1824, Bishop Chase wrote (Rem. 1, p. 429): "One teacher is already with me, and a few, say from eight to ten, scholars will constitute our incipient school. Another teacher will be with me in June, and we humbly hope to succeed."

Under date of February 14, 1825, he wrote to the teacher who was coming to work with him (Wm. Sparrow): "*Your father asked me, as Mr. Wells has asked me, if I intend to make a kind of College of our Seminary. My answer uniformily is — Yes! the very best of colleges. It shall combine all the benefits of a college and a theological seminary together; in short, it shall be something like an English college, the theological students answering to their fellows.*" (Mss. letter in possession of Rev. Dudley Chase.)

Charles Hammond's Opinion

Under date of April 14, 1825, Mr. Hammond wrote to Bishop Chase. (See volume pamphlets in Bexley Hall Library, Aydelotte's reply.) "I have seen a letter from you to Mr. Johnston, from which it is very evident that you contemplate establishing the Seminary upon Alum Creek. To this there are in my mind many decided objections which must be removed before I can give my assent to that location.

"Before we decide where the Seminary should be established, we ought to determine the plan on which it is to be organized and conducted, for upon this the propriety of a particular location must mainly depend. My opinion is that the Seminary should be distinctly theological; that no person should

be received into it who might not reasonably be expected to take orders in our church. With this principle in view, I conceive its organization should not, at the commencement, contemplate providing for a greater number than from twenty to thirty students; that one suitable clergyman should be employed as a principal in the institution; that under him the Students of Divinity should officiate as teachers of languages, and what else is connected with the first or second, or lower branches of education; and the higher branches should be taught by the Principal; and the Students of Divinity should be subject to the instruction of the President, who should superintend the whole.

"The first feature of this plan is that the Seminary should be strictly theological. As I view the subject, this is indispensable. The funds have been contributed for this special purpose. * * * With this view of what the Seminary ought to be, my judgment dissents from the propriety of establishing it in the woods with a view to acquire a large real estate and lay out a town. * * *

"If we design chiefly to establish a kind of literary penitentiary in which profligates are to be reclaimed, it would be a wise measure to select a location at a distance from society, but for religious youths such precaution cannot be necessary."

The Diocesan Convention of 1825

In June, 1825, the Diocesan Convention met at Zanesville. The location of the Seminary was the chief question discussed. "It is understood," the Bishop said, "that our Seminary is to go into operation in the house and on the place of my present residence near Worthington, immediately after the rising of the present Convention. *Here the Seminary in all its branches, from the grammar school through all the courses of collegiate instruction to those of theology, as required by our canons, might proceed.*"

But the Bishop looked beyond this to a permanent location, and that location, he insisted, should be in the country. "If I were to judge in this matter from my present feelings," he said, "and if it were proper to express them here, I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city Seminary, *and that both my judgment and my feelings accord with the expressed opinion of benefactors in England I myself am witness, and here do testify.*"

"Through a lifetime of half a century," the Bishop urged, "and far the greater part of this spent in being taught or in teaching others, there has been no one subject on which my mind has dwelt with deeper or more melancholy regret than this: That there was not in our seminaries of learning some way invented by which our youth, when removed from the guardian eye of their

parents, might contend with vice on more equal terms—might be taught, at least, the use of weapons of self-defense before they are brought, as in our city colleges, to contend unarmed with the worst enemies of their happiness—those who find it their interest or malicious pleasure to seduce them from their studies into vice and dissipation. And here this much desired means of preventing evils which no collegiate laws can cure is now before you. *Put your Seminary on your own domain; be owners of the soil on which you dwell, and let the tenure of every lease and deed depend on the expressed condition that nothing detrimental to the morals and studies of youth be allowed on the premises.*"

The question of the location of the Seminary was not settled by this Convention of 1825. It was postponed for further light on the subject, and for more advantageous offers.

The First Meeting of the Board of Trustees

At the close of the Convention the Board of Trustees met.

The following preamble and resolution were unanimously adopted:

"Whereas, The Convention of the Protestant Episcopal Church, within the Diocese of Ohio, at their late session (in June, 1825,), did authorize and direct that the Trustees of the Theological Seminary should take immediate measures for opening said Seminary on the premises of the Bishop, near Worthington, and for continuing the same there until a permanent location be made; therefore,

"*Resolved*, By the Board of Trustees aforesaid, that the Bishop is hereby authorized and empowered, to cause to be commenced the different courses of instruction which may be necessary, in the same; to employ teachers, a steward, and all other persons proper and necessary to carry the views of the Board into effect; to fix and regulate their compensation, the price of tuition, boarding, washing, and lodging; and to exercise all the controlling power over the said Seminary which is generally customary in incorporated Seminaries. The Board reserving to themselves, at all times, the power, in conjunction with the Bishop, of repealing, altering, or amending, any such rules or regulations as aforesaid."

At this meeting Wm. Sparrow was elected Professor of Languages, and Gideon McMillan a teacher in the Grammar School.

Soon afterwards the following appeared in the public prints (see *Washington Theological Repertory*, July, 1825; also *London Christian Observer*, September, 1825):

"Episcopal Theological Seminary of Ohio

"The preparatory departments of this institution are for the present opened at the residence of the President, Bishop P. Chase, near Worthington. Two instructors of well-known ability have been engaged to assist the President, and the course of study is the same as in the most approved academies and colleges. The students will reside under the same roof with the President and instructors, and be continually subject to their inspection. The terms will be as follows: Tuition in the collegiate studies, per annum, $20; academical studies, $10. Board, per week, $1; incidental expenses, 25 cents. Candidates for orders will receive instruction gratis."

The London periodical prefaces this statement with the remark: "It will be gratifying to those of our readers who have interested themselves in the proposed Episcopal College in Ohio to learn that its incipient operations are already in progress."

Some of the students gathered in this theological seminary, or college, were students for the ministry; but most of them were not. Belonging to the latter class were several Mohawk Indians, whose expenses were paid by the United States Government.

The English Funds

In August, 1825, Bishop Hobart left with Lord Kenyon "a written proposition to be laid before the English Trustees of the Ohio Fund for their adoption, the substance of which was that the said Trustees should make *conditions on which the moneys collected for Ohio were to be transmitted.*"

The record of the meeting of the Trustees containing the precise proposition of Bishop Hobart and their resolution thereon is as follows (Rem. 1, 475):

"At a meeting of the Trustees of the fund raised in England for the establishment of a Theological Seminary in the Diocese of Ohio, held in London on the 12th of September, 1825, present Lord Gambier, Rev. Dr. Gaskin, and Mr. Henry Hoare, attended by Mr. Timothy Wiggin and the Rev. Josiah Pratt, a suggestion was offered through the remaining Trustee, Lord Kenyon (accompanied with expressions of his entire confidence in Bishop Chase and his coadjutors), to the following purport:

"'The Constitution of the Theological Seminary of the Protestant Episcopal Church in the State of Ohio enacts certain provisions which are understood to be the basis on which funds were collected for that Seminary in England.

"'The last article of the Constitution enacts that the said Constitution may be altered by the Bishop, the Trustees, and the Convention, or by the

unanimous vote of the two latter without the Bishop. *It follows that the articles containing the provisions above referred to may be thus altered.* This contingency, not likely indeed soon to happen, but which may happen, can be guarded against on the present organization of the Seminary only by the Trustees of the fund in England *executing a deed of gift* of the funds in which these provisions are stipulated, as the *conditions* on which the funds are to be held; and in case of the violation of these conditions, empowering a corporate body, as, for example, the Bishops of other Dioceses, *as a Committee of the General Theological Seminary*, to institute legal measures for the obtaining of these funds, to be appropriated for such purposes of the Church as they may direct.'

"The subject having been taken into consideration, it was unanimously

"*Resolved*, That it appears that the Trustees have no power to annex any conditions to the payment of the money raised in this country when it shall be drawn for by the proper authorities in Ohio, being satisfied, as they are, that the Constitution of the Seminary established by the Convention of Ohio is conformable to the views and wishes of the *benefactors* to the Seminary.

"It appears, however, desirable to *recommend* to the Convention of the Diocese of Ohio to add the following words, or words to the same effect, to the tenth article of the Constitution of the Seminary:

"'*Provided*, that no amendment or alteration whatever be made in this Constitution without a concurrence of the majority of the Bishops of the Protestant Episcopal Church in the United States.'

"Examined and approved by us—

"KENYON, GEO. GASKIN,
"GAMBIER, HENRY HOARE."

"The importance of the above instrument," says Bishop Chase, "will appear by noting the following particulars (Rem., Vol. 1, p. 476):

"1st. It gave occasion to alter the tenth article of the Constitution of the Seminary—*an article drawn up by Charles Hammond, but never thought of without regret by the writer.* This alteration was effected according to the above expressed recommendation of the English Trustees.

"2d. This application to Lord Kenyon, and through him to the English Trustees, to trammel the transmission of English benefaction to Ohio, however gratuitous and sinister in itself, did nevertheless procure a declaration of the binding nature of common law, recognizing the grand principle of all eleemosynary institutions, viz., that the will of the donor is paramount. We have no power, say they, to annex conditions. The will of the donors who placed the money in our hands is all the condition which, as honorable men, we can acknowledge, and what governs us as agents shall govern all others."

On the 10th of January, 1826, the English Trustees met again (see correspondence Chase and McIlvaine).

"A letter being read from Bishop Chase to Lord Kenyon, dated Worthington, November 1, 1825, stating, in reference to a suggestion of Bishop Hobart, which had been sent to him by Lord Kenyon, recommending the adoption by the convention of Ohio, that the Constitution of the Theological Seminary should be unalterable; and also containing a suggestion of Bishop Chase that the Trustees of the funds in England should, in said deed of gift of the said funds, annex a condition of the establishment of a College in connection with the Theological Seminary, it was resolved that it appeared to the Trustees that Bishop Chase not having the resolution of the meeting of the Trustees in September last, it is not necessary to pass any other resolution on the subject of security, as they consider that the said resolution will be perfectly satisfactory to the authorities in Ohio.

"*Resolved*, That it be recommended to the Convention of Ohio to incorporate in the Constitution of the Theological Seminary a provision that the funds of the Seminary raised in England shall be appropriated exclusively to the education and theological instruction of students for the ministry, and that further provision be made so far as practicable for the admission of other students at their own expense to the benefit of a College education."

Bishop Chase and the English Trustees

Bishop Chase was in constant correspondence with Lords Kenyon and Gambier, and the more prominent of the English donors. He sent them the journals of the Diocesan Conventions, containing his addresses, and kept them fully acquainted with his plans and progress. They had faith in him and approved his actions. Moreover, the English periodicals published full accounts of his words and his labors. In the Christian Observer for October, 1825, we find the Bishop's Convention address for that year copied almost in full. All that is said about the choice of a location in the country far from temptations to vice is printed. So with subsequent Convention addresses—they were quoted at length. In fact, Bishop Chase was regarded in England as a missionary hero, and all that concerned his work readily found its way into print. His visit to the Mohawk Indians was chronicled, and everything relating to Kenyon College found space by reason of the large number of Englishmen who were so greatly interested therein.

Power to Confer Collegiate Degrees—The Name, Kenyon College

The following supplementary act passed the Ohio Legislature January 24, 1826. This was "written and prepared by" Bishop Chase and passed through

his instrumentality, and, of course, without consultation with Mr. Hammond. Indeed, Mr. Hammond and Bishop Chase had ceased to be friends.

"*Be it enacted by the General Assembly of the State of Ohio*, That the President and Professors of the said Seminary shall be considered as the Faculty of a college, and as such have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the Faculties of Colleges for the encouragement and reward of learning; and the name and style by which the said degrees shall be conferred, and the certificates of learning given, shall be that of the President and Professors of Kenyon College in the State of Ohio."

Concerning this action, Bishop Chase said: (See Conv. Address, 1826.) "Having obtained the means to complete the education of young men for the reception of degrees in the arts and sciences, it seemed no more than reasonable and just that the President and Professors, by whom they were educated, should have the power of *conferring* these degrees. Accordingly, I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this Convention that the prayer was granted with unusual unanimity and cheerfulness. The name and style under which they are empowered to confer degrees is that of "The President and Professors of Kenyon College in the State of Ohio,"—thus expressing our respect, and perpetuating our gratitude to one of our principal benefactors in England, and through him to all in that country who have done us good, or taken an interest in our welfare."

Bishop Chase's Enlarging Plans

To quote again from the Rev. Dr. McElroy, "The more he revolved in his mind this college feature, the greater it grew in importance in his estimation, and he determined to proceed to Washington to see what could be done to interest Congress in his plans, and to obtain, if possible, a grant of lands from the National Legislature in aid of the College."

He made no headway at this time in Washington, but he saw Wm. Hogg at Brownsville, Pa. Mr. Hogg was the owner of a tract of 8,000 acres of land in Knox County, which he had offered to sell for $24,000. Bishop Chase was eager to obtain this land as the best site in Ohio for his contemplated Seminary. He urged the greatness of his plan upon Mr. Hogg with successful enthusiasm, for Mr. Hogg generously agreed to deduct $6,000 from the price of the lands, "considering the magnitude and usefulness of the object to which the lands were to be applied."

At Portsmouth, on his way homeward, Bishop Chase issued a circular concerning the wonderful attractions of these Knox County lands, and asked

for money to push his enlarging enterprise. "*Shall it be said*," he asked, "*that all the funds by which this public institution, now open, now empowered to receive, like other colleges, students in general science, were raised from abroad?*"

The Diocesan Convention of 1826

The Convention met in Columbus, June 7. The Bishop's address was chiefly occupied with the location of the Seminary, and the work to be done in education. "Our prices have been," he said, "for each year, or forty weeks' term: For boarding and contingent expenses of candidates for orders, $50; collegians, $70; grammar school pupils, $60. The above includes all expenses, except stationery, books, and clothing. Candidates for orders pay no tuition. We glory in these reduced prices; and though it is evidently necessary that the boarding department be made to defray its own expenses, yet conscientiously looking to the good of the public, especially of those worthy young men who are destitute of the means of obtaining advanced learning, the very nature of our plan of having our institution in the country, surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled and almost incredibly reduced rate.

"You will be aware from the above statement, that we have hitherto proceeded on the ground that a college for general learning would be annexed to the Theological Seminary; not that the latter would take from the privileges of the former. On the contrary, it is believed that they can be of most important *mutual assistance.*

"Much of the field of art and science is open alike to the physician, civilian, and the divine. What one studies the others must not neglect. The knowledge of the languages, philosophy, and belles lettres is necessary to all, and in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the libraries, and the usefulness and value of an astronomical and philosophical apparatus, may be greatly enlarged for the benefit of each by a junction of the funds of both.

"It was, therefore, to *promote*, not to impede the original design of our institution that I have endeavored to annex a college of general science to our Seminary, and to open our doors to students designed eventually for all the learned professions. That I have been actuated by a wish to be of service to my country, without regard to denomination in religion, I will not deny. Where no principle or rule of conscience is compromitted, I deem it my duty, and I hope I may find it my pleasure, to be as extensively useful to all denominations of Christians as possible.

"But here it must be noted, that in joining a college to the Seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our institution to the public without an equivalent—I mean an estate or property equal at least to the fund collected in England—would be as unreasonable as unjust. That this estate—this additional fund worthy of the high destination of our Seminary—might be at your acceptance and disposal in the very act of fixing the site of this interesting institution, has formed a principal feature of my last year's duty. It is presented to you in the proposition of Mr. William Hogg, of Brownsville, to sell us at a reduced price 8,000 acres of land in Knox County, on which to fix both the Seminary and College. The sale of one-half of this tract, joined with the subscriptions already attained, and yet expected, will more than pay for the whole. The remaining 4,000 acres, with the Seminary thereon, valuable as it is in *itself*, must and will constitute an equivalent, if not far exceed in value, the whole collections from abroad.

"Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathizing world; on this we can build and justly expect the patronage of our civil government. And here I think it my duty to add that any thing less than this would be to degrade, not to improve, our present blessings. To establish our Seminary in a village with no more accession to her fund than a village can give, and yet expect that she will open her doors to students in general learning, and in all respects maintain the dignified character of a college, is an attempt to reconcile inconsistencies and accomplish that which is impossible. On the truth of this remark it is that I have refused to consent that our institution be established in the village of Worthington. For though in so doing my own estate and lots in that village would be enhanced in usefulness to myself twice two-fold compared with the benefit to be derived from it at a distance, yet the good of the institution, I trust, will ever prevail over all considerations of private interests.

"But two courses are before us: either to confine our Seminary to theological candidates only, or, if we receive students in general science, to lay a foundation sufficiently strong and large to sustain the magnitude of the college which must be reared to do those students justice. In the former case, nothing more is necessary than to turn your attention to the deed of gift of my own estate, executed in London November 27, 1823, as the basis of all donations. This both myself and family are willing to execute and carry into full effect. In the latter case, the only thing presented worthy of your attention is the proposed platform in Knox County. Should this be preferred, I leave my peaceful retreat, and the trees planted and engrafted by my own hand, and unite my destiny with that of our Seminary and College. With this institu-

tion of religion and learning, I am willing to rise or fall, to suffer or prosper. If God vouchsafe to bless, who shall let it? if he shall frown, who shall not acquiesce that knows his wisdom."

The Institution Located at Gambier

The Committee on the location of the Seminary made the following report, which was accepted:

"The Committee to whom was referred that part of the Bishop's address which respects the site of the Theological Seminary and Kenyon College, beg leave to report that they have had the subject under consideration, and satisfactorily ascertained, from the information received from others and from the actual knowledge of the Committee, that the lands in Knox County conditionally purchased by the Bishop from William Hogg, of Brownsville, Pennsylvania, afford an eligible site for the Seminary and College, and combine advantages of greater magnitude than any offer that has been made, being situated near the center of the Diocese, in a healthy part of the country, which is rapidly improving; the land watered with good springs and permanent streams, affording valuable mill seats; well timbered, very fertile, abounding in stone and all the materials necessary for building. The Committee further ascertain that the contract with Mr. Hogg is made on very favorable terms, particularly as to price, leaving it possible to save the lands wanted for the site from the proceeds of the sale of the remainder. The Committee further report, that a very considerable amount in money, lands, materials for building, and labor has been subscribed, to be applied to the payment of the land and in erecting the necessary buildings, on condition that the Seminary and College be established thereon. Therefore, in full view of all these advantages, with gratitude to God that he has so signally helped us thus far, and with ardent prayers for the continuance of his blessing, the Committee recommend that the following resolutions be adopted:

"*Resolved*, That this Convention do approve of the conditional contract made by the Rt. Rev. P. Chase, Bishop of the Diocese of Ohio, with Wm. Hogg, of Brownsville, Pennsylvania, for section 1, in township 6, and section 4, in township 7, and the 12th range of United States Military Land, containing each four thousand acres; and be it further

"*Resolved*, That the Theological Seminary of the Diocese of Ohio and Kenyon College be, and the same hereby is, forever established on such part of section 1, in township 6, in range 12, of the United States Military Land, as may be selected by the Trustees of said Seminary and College."

The two resolutions appended to this report were *unanimously* adopted by the Convention.

It is hardly necessary to state that Charles Hammond was *not* a member of this Diocesan Convention. His views on the one side were as unchanged as those of Bishop Chase on the other. Mr. Hammond simply relinquished the field, and Bishop Chase remained, for the time, in undisturbed possession thereof. Concerning this period, Mr. Hammond afterwards wrote, with evident feeling (see Aydelotte's reply):

"*The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio* was no more heard of. KENYON COLLEGE occupied the front ground in everything. The President and professors sunk the humble name of the *Seminary* and took up one more sonorous — THE PRESIDENT AND PROFESSORS OF KENYON COLLEGE; and instead of directing the funds to the education of ministers of the Gospel, the Seminary was made one of general education, not one in twenty of the students contemplating taking orders."

That Bishop Chase believed that the English donors shared his views is certain. On the 1st of April, 1826, he wrote to the Rev. Intrepid Morse: "If the Convention, through want of exertion, fail to agree on Knox County, *we shall have no college*, and I think *the money collected in England will never come into this State;* we shall have proved ourselves unworthy of such a benefit."

On the 26th of May he again wrote to Dr. Morse: "Nothing less than the object before us in Knox County should divert us from our humble theological school on my farm at Worthington. If the Lord will, no less than the whole *south* section should be *cleared* to us, or give up the plan, and with it all thought of a *public college*. The public mind in this country, and especially in England, will be satisfied with nothing less than this. If we obtain it, there is a broad basis on which to build the superstructure of a great, extensive, and useful college, and with it promote the interests most effectually of our theological department. It will lift its head to the admiration of the Christian world. Thousands will give it aid, and ten thousands will pray for its success. The living will exert themselves in its favor, and the departing saints will bequeath it their substance." (Mss. letter in possession of Miss Chase.)

In November, 1826, Bishop Chase attended a meeting of the General Convention in Philadelphia. He issued there a

Plea for the West,

Consisting of (1) AN APPEAL IN BEHALF OF RELIGION AND LEARNING IN OHIO, AND (2) PLAN OF KENYON COLLEGE, OHIO.

In this the Bishop declared that, "placed by the providence of God over a portion of the Christian community in Ohio, and feeling for their welfare, he deemed himself bound to do something for the common good in trying to

remedy and prevent these dreadful evils, *ignorance and irreligion.* How was this to be effected? To advise his people to send their sons into the old settlements many hundred miles away for their education, *literary* or *religious*, would have been to advise them to impossibilities, or, in their straightened circumstances, to measures almost ruinous. *To institute a seminary of learning*, therefore, and place it on the spot where it was wanted, where the *sons of the soil* could be *educated*, at an expense within their reach, and in habits suited to their sphere of life, was as necessary as it was reasonable. But how to commence and whence to draw the means to begin so vast a work the God of heaven alone could tell. Under the weight of this anxious inquiry, and humbly seeking for direction and aid from above, the undersigned turned his attention towards the pious, enlightened, and liberal members of the Church of England."

The reason which he assigned for the justice of this appeal was the fact that, of the number of settlers in Ohio to whom he was appointed to minister, a full third were British born subjects. There was a "*literary and religious famine*" in Ohio, and "it seemed but reasonable that their brethren in their own immediate parent country should bear a part in the benevolent work of affording them relief."

The appeal states urgently the imperious necessity of obtaining the means to erect new buildings. "That the necessity may be undisputed, let the greatness of the undertaking and the smallness of the means hitherto obtained be compared, and how conspicuous the disparity! What college was ever reared with only thirty thousand dollars? "Ten thousand dollars will, in the posture in which the business now stands, raise a college in Ohio, which shall dispense the blessings of education to millions of the future citizens of this Republic."

"At this time," to quote again from the Rev. Dr. McElroy, "the Bishop extended his visit east as far as Bangor, Maine, and was everywhere received and treated with the greatest respect and kindness. The Church ladies, particularly, everywhere became deeply interested in his great plans for the Church in the West, and formed "Kenyon Circles of Industry," from which streamlets of gold flowed for many a day to build Kenyon College and cheer the pioneer Bishop in his great work at Gambier."

The Corner Stone Laying

On the 9th of June, 1827, the corner-stone of the Seminary and College was laid by Bishop Chase with appropriate ceremonies. That corner-stone can be seen to-day in the east division of "Old Kenyon.

Appeal for Government Aid

In December, 1827, Bishop Chase addressed the Legislature of the State of Ohio. He insisted that there was danger of *a cloud of moral darkness* spreading over our country, unless school teachers were trained and multiplied. "Kenyon College," he said, "now commended to your patronage to this end, is worthy of your regard. Having had the good of our country in view in the education of youth, its expenses are reduced beyond all former example and its government is kept free from every tendency to a sectarian spirit." The Legislature approved his plea, declaring that the College promised to be extensively useful to the citizens of Ohio and the adjoining States in promoting the interest of literature and science, and requesting the Ohio Senators and Representatives in Congress to use their exertions in aid and support of the application.

Armed with this legislative approval, Bishop Chase went at once to Washington. His memorial to the Congress of the United States began thus:

"The President of Kenyon College, in behalf of the Trustees thereof, humbly sheweth: That this institution has been duly incorporated by the Legislature of the State of Ohio. Its main design has been, by reducing the expenses of the students to an unexampled degree of cheapness, to extend the means of education to thousands who hitherto have been and otherwise must always be debarred from such a privilege, and thus to prevent the rising generations at the West from falling into ignorance as dishonorable as it is fatal to our free and happy government."

The U. S. Senate passed a bill granting "to the Incorporated Institution of Kenyon College, Knox County, Ohio, for literary purposes, the quantity of one township of land." In the House of Representatives, however, "the tide of business long delayed was such that the cause of Kenyon College, which, by reason of its peaceful nature mingled not with the overwhelming tide of politics, was put off till another year by the vote of a small majority."

Bishop Chase was greatly disappointed by this failure at Washington, but not in despair. He issued at once a pamphlet entitled

The Star in the West, or Kenyon College in the Year 1828

This appeal was urgent, and met with a generous response, so that "the wound occasioned by the late disappointment in Congress" was largely "healed by the hand of individual beneficence."

Concerning the Seminary at this time, the Rev. Dr. Preston writes: (See Dr. Sparrow's Memorial, p. 41.) "I went to Worthington early in 1828 to

teach mathematics, where I found Brothers Sparrow and Wing, and fifty or sixty students, about half of them in college classes. There were no theological students, so Mr. Sparrow taught the classics in the College."

Transfer of the English Funds to Ohio

At a meeting of the Board of Trustees, held June 9, 1826, it was

"*Resolved*, That the President of this Board, the Hon. H. Clay, and B. Wells be a committee with full authority to cause to be made a transfer of the funds of the Institution, now in England, at such time and in such manner as they think proper and that the order for said transfer be signed by the said H. Clay and B. Wells, and countersigned by the President of this Board, and that said committee has authority to appoint such agent or agents as they may think proper to effect said transfer, and the reinvestment of the same in such American stocks as they may deem for the interest of said Institution."

At a meeting held on the 9th of June, 1827, it was

"*Resolved*, That the committee in whose name the moneys received as donations to the Seminary are deposited in the Bank of the United States, be authorized to withdraw the same from said Bank, and to apply so much thereof as may be necessary to make full payment of the consideration money to Mr. Hogg for the two sections of land purchased from him for the use of the Seminary."

The amount of money actually paid to Mr. Hogg (including interest) for the eight thousand acres of land was, March 6, 1826, $2,250; September 20, 1827, $17,206.87, making in all, $19,456.87.

Removal of the Institution to Gambier

This was effected in the fall of 1828, with some sixty students. A resolution of the Trustees at this time formally fixed the salary of the President at eight hundred dollars, with a house, fuel, candles, and provisions for himself and family, groceries excepted.

The Annual Diocesan Convention of 1827 was held "in Mt. Vernon and Gambier." That of 1828 was held at "Kenyon College in Gambier." That of 1829 was also held "in Kenyon College, Gambier." Before this Convention of 1829, Bishop Chase said:

"Our number of students is now nearly ninety, six of whom this Commencement receive their degrees of A. B., besides several who, in the intermediate time, have been qualified as teachers, now so much wanted in our Common Schools."

He then stated the object of Kenyon College. "It is to cherish an institution of Christian education at a rate of unexampled cheapness, bringing

science with all its blessings within the reach of thousands and tens of thousands of persons who, by reason of their straightened circumstances, must forever remain in comparative ignorance. It is to teach the children of the poor to become *school-masters*, to instruct the common schools throughout the vast valley of the Mississippi. It is to teach the children of the poor to rise by their wisdom and merit into stations hitherto occupied by the rich; to fill our pulpits; to sit in our Senate Chambers, and on our seats of justice, and to secure in the best possible way the liberties of our country. * * *

"Ignorance in the many, and art, cunning, and ambition in the few, will soon find a tomb for the freedom of our country. We must furnish our own teachers, and, blessed be God, on the plan we have instituted, we have the means to do it. Having reduced the expenses to a scale of cheapness scarcely exceeding that of the most economical family in private life, we can command any number of students we are able to accommodate. Give us our buildings, and we will supply your schools with teachers. Enable us to complete our buildings according to our original plan, and our young men graduated in this Seminary will exceed two hundred"

The Convention of 1830

The Convention of 1830 also met in Gambier. The Bishop told the story of another visit to Washington, and of another appeal to Congress, which had again resulted in failure. He told also the sad story of his disappointment in the English mission of the Rev. George Montgomery West. Mr. West had come to him from abroad, recommended by some of his English friends, and had been ordained by him both Deacon and Priest, and then sent back to England to seek further aid for Kenyon College. Great expectations were created, which were not fulfilled.

More than this. This man West, because the Bishop's hands were laid upon him in blessing at a certain valedictory moment, claimed that he had been consecrated a Bishop, and, upon his return to Ohio, "modestly asked the Bishop if he might hope to succeed him in the Episcopate, and whether he would have his influence to that effect." Dr. Sparrow writes: "You may judge of the scene; my pen fails me. '*Steterunt comæ, vox faucibus hæsit.*' The conclusion is, Mr. West is gone, most probably never to return."

Mr. West went at once to New York, where he was for a time busily engaged in doing injury to Bishop Chase and his Ohio work.

Under date of December 23, 1830, the Rev. Dr. Milnor, Rector of St. George's Church, N. Y., wrote to the Bishop, telling him of Mr. West's opposition and its harmful effect, and saying also: "Whatever may be thought of his absurd claims to the office of a Bishop, which I do not believe he or his

OLD KENYON, A. D. 1890.

GEORGE, LORD KENYON. (See page 309.)

friends will much longer involve themselves in the nonsense of asserting, yet your numerous and warmly attached friends in England and in the United States, who are contributors to your great object, will expect that Mr. West's strong asseverations in regard to *mismanagement*, *misapplication*, etc., which he has supported so plausibly as to be believed by several of the subscribers to the professorship which bears my name, should be rebutted by a most candid and well authenticated statement of actual facts. Rumors are afloat throughout this city, originating with Mr. West and his adherents, that moneys contributed for one object have been applied to another; that there has been excessive prodigality of expenditure, that accounts have been very irregularly kept; that none know, in fact, the actual state of the finances of the College but yourself; and that, from your unacquaintance with accounts, or the multiplicity of your engagements, or carelessness in your pecuniary concerns, or (as some are unkind enough to insinuate) with a view to private emolument, the benevolence of the public is likely to be of little advantage to religion and learning in Ohio. You will not doubt that these things are stated by me, not as having impressed my mind, as I know they have the minds of others, with a belief in their truth, but as furnishing very cogent arguments for early and lucid explanation of the whole progress of the work under your care, so as to disabuse the public mind and show the falsehood of the statements which your enemies have made on these and other points of a similar kind."

Thus was called forth

Bishop Chase's Defence Against the Slanders of the Rev. G. M. West

This is a very interesting document of seventy-two pages, giving detailed information concerning (1) the Farms, (2) Saw-mill, Grist-mill, Dam and Race, (3) Miller's House, (4) Student's Houses, (5) The Hotel, (6) The Hotel Stable, (7) Carpenter's and Shoemaker's Shops, (8) Dairyman's House, (9) Cow Stable, (10) Stock Yard, Threshing Floor, Granary, Ox Shed, and Board Fence, (11) The Old Dining Hall, (12) Water for the College Hill, (13) The Printing Office, (14) College Stable, (15) Professor's House, (16) College Kitchen, (17) The Buildings of Hewn Logs, (18) The Cabins on the College Premises, (19) Cascu, (20) Hermitage, (21) Kenyon College Grammar School, (22) College Building, (23) Rosse Chapel, (24) The Question of Hiring by Contract or the Month.

The assets of the Institution embraced property of all kinds—buildings, permanent and temporary, furniture of all sorts, oxen, cows, horses, sheep, wagons, tools, besides the contents of the mills and shops and stores. The hotel was a source of revenue; so were the shops and the village store. A document is appended, giving a report of a committee of the Trustees, com-

mending the Bishop, stating that "he has at one and the same time acted in the capacity of Bishop of this diocese, President of a religious and literary Institution, architect, mechanic, and farmer, as well as discharged the complex and multifarious duties of general agent, treasurer, and superintendent of a great and extensive establishment; and that in the performance of his various functions he has uniformly acted with a single eye to the glory of God, the advancement of religion, and the prosperity of the Institution committed to his charge."

The "gigantic plans" of the heroic Bishop of course brought perplexities. He was misled by the statements of Mr. West as to gifts promised in England, and so went on with "his plans of extended usefulness." In his extremity his only recourse was to "loans from private friends." Embarassment came, and with it *serious internal discord.* The Bishop issued a circular letter explaining and defending his position. To this a reply was published, signed by "The Professors of Kenyon College."

Bishop Chase's Resignation

The matter was brought by the Bishop before the Annual Convention, which met in Gambier on the 7th of September, 1831. The Bishop's address was chiefly occupied with a statement of his view of the questions in dispute. He was suffering from a wounded leg, and in his crippled condition was necessarily absent from most of the sessions of the Convention, groaning with pain of body and anguish of mind. The committee to whom the matter was referred reported that there was an irreconcilable difference between the Bishop and the Convention, and, on this ground, the resignation of the Bishop was accepted, and the Rev. Charles P. McIlvaine was elected his successor.

The position taken by the committee was that "they believed it a matter of principle founded in the Constitution, and in accordance with the spirit of the age that the will of *no one individual* should be the rule of conduct for all others connected with the College; that whatever might have been the intention in founding and carrying on a Theological Seminary alone, that intention is lost and merged in the Constitution and acts of incorporation, ratified and adopted in relation to the Seminary and College." *The committee reported Bishop Chase's position to be* "that it was a matter of conscience and principle with him to assert his Episcopal authority in his character of President, and that he ought not to and would not yield the position that he, as such, had the right to assert and exercise his discretionary authority and will in contravention of and in opposition to any limitation of the same by the Board of Trustees." *The position really taken by the Bishop* was that the Constitution had put into his hands "a discretionary power couched in these words—

the Bishop shall have the immediate charge and superintendence of the Seminary." "Of the use and abuse of this," he said, "I maintain that the Trustees alone are the constitutional judges. So that the giving to the teachers a right to make and administer laws by a *majority of voices* in opposition to the Bishop, is no less than taking from him his constitutional right, which he is bound to maintain."

The Bishop soon betook himself to a cabin in the woods and wrote some vehement letters from the "Valley of Peace." In these letters he said that his enemies on Gambier Hill wanted to make Kenyon College like other colleges, to which he was unalterably opposed. He also said that the institution which he founded at Gambier was a *Theological Seminary;* that the College had no being but as it was a *Theological Seminary* acting *as* a college in conferring degrees. "All my proceedings," he said, "in relation to the institution were based on the desire of founding a *Theological Seminary.* For this I endured obloquy at home and opposition abroad. The *Theological Seminary*, and that alone, was contemplated, covenanted for and established."

His positions, as taken in his published letter to Bishop McIlvaine were (Rem. 2, p. 160):

1. That the institution founded on Gambier Hill was a *Theological Seminary*, and that only.

2. That the same never *could* be changed by any man or body of men without forfeiting its charter.

3. That this has been done by the elective branch of the corporation itself in the unanimous acceptance of the report of Messrs. Aydelott and King, declaring the very intention of carrying on a Theological Seminary alone *lost* and *merged* in an ideal something which has no corporation.

"From these premises," he adds, "I maintain that the Institution which I founded is defunct."

By this language did Bishop Chase mean to be understood as saying that the Institution which he founded at Gambier was a Theological Seminary, and that only, *as we in these days commonly understand and use that term?* Unquestionably not, for he knew full well that during all the years of his residence at Worthington and at Gambier, in the words of Bishop McIlvaine, "*there had been no course of study for theological students organized.*"

In his old age the good Bishop precisely explained his meaning when he said, "Being the founder, and knowing the minds of the English contributors, he believed he had the *right* to say what kind of an Institution it should be—whether one similar to that chartered since by Illinois Legislature to Jubilee College, or, on the contrary, one of a common character and governed accordingly."

For an exact idea of what Bishop Chase meant by a Theological Seminary we turn, then, to the charter of Jubilee College. (Rem. 2, p. 251–2) The Institution is declared to consist, 1st, of a Theological department; 2d, the College proper; 3d, a Classical preparatory school; 4th, a Female Seminary. The Bishop was to be ex-officio President of the Institution, and President of the Board of Trustees. There might be a Vice President, provided he be a Presbyter appointed by the Bishop. The Bishop was to nominate all the Trustees, and all the Professors, and teachers, and other officers. The Trustees might make by-laws for their own government and the government of the Professors, teachers, and students, but these must be approved by the Bishop. The Bishop might remove all tutors and other officers, except the theological and collegiate Professors and the Principal of the Female Seminary. The dismissal of any one of these required the concurrence of the majority of the Trustees.

Provided these powers were held by the Bishop, the Institution, consisting of a girls' school, a boys' school, a college, and a theological department, taken together, constituted a *Theological Seminary.*

Just so there was a *Theological Seminary* at Gambier, consisting of a Junior and Senior preparatory school, a college, and a theological department (in posse), *so long as the Bishop remained in undisputed authority at the head of affairs, not only as President of the Institution, but as Bishop in immediate charge and superintendence.* But when his authority was questioned and the Diocesan Convention took sides with the "Professors of Kenyon College" against him, and accepted his resignation, then the Institution founded by him suddenly became defunct.

Defunct! Why? The schools went on as usual. There was no giving up of any established department. But there had been a change in the matter of the relation of the Bishop to the Institution. He tells us explicitly that he resigned his position because the Convention "declared the government and mode of discipline of the Seminary to be entirely changed, considering it as a literary institution to be governed as such usually are, and not as a Theological Seminary with collegiate powers annexed, *to be forever connected with the Church through the Bishop.*" (See "A Few Plain Questions Answered by Bishop Chase, A. D. 1848.") The difference in Bishop Chase's mind between a theological seminary and an ordinary college was not the difference between a professional school and one leading up thereto. It was not a difference in instruction or studies, but a difference in *government.* The fundamental conception of a Diocesan "*Theological Seminary*" with him required that the Bishop should be its head. "It is as the blaze of day," he said, "on the face of the whole transaction of founding the Theological Seminary that the Bishop of the Diocese should have the immediate superintendence thereof. Without this proviso, there would have been no Institution." (Rem., Vol. 2, p. 126.)

Nature and Purpose of the Institution at Gambier

The question of the nature and purpose of the Institution for the education of young men, which Bishop Chase established at Gambier, was brought before the Board of Trustees at a meeting held at Gambier June 23, 1885. The subject was referred to a committee for careful consideration and study. Bishop Bedell, the President of the Board, appointed the following as the committee: Rev. Dr. Burr, Hon. Columbus Delano, and Hon. M. M. Granger, and, by unanimous consent of the Board, added to the committee Hon. Rufus King. On the 14th of January, 1886, the Board met at Columbus, when Rev. Dr. Burr, from the committee, made the following report:

"Your committee have had the subject committed to them, under very careful consideration; they have examined the papers submitted respectively by Doctors James and Tappan, and beg leave to report as follows:

"As a preliminary they would state that they do not deem it expedient to enter into minute details of the subject; as such details, with reasons and arguments in full for the conclusion, to which they have come, would require a more voluminous report than that cortemplated, as they conceive, by the Board.

"The Theological Seminary of the Diocese of Ohio was established chiefly for the purpose of educating men for the ministry of the Protestant Episcopal Church. This fact is not questioned by any.

"It is probable that the original founder, Bishop Chase, when he went to England to solicit funds for this purpose, had in his mind only what he termed in his circular to the Bishops, 'a humble school,' or, as he expressed his mind to Bishop White, 'It is understood that the institution is to be under the immediate care of the Bishop, for the time being, or his substitute, assisted by two or more professors of sacred learning, and a grammar school teacher.' But such large success attended his application in England that his views seem thereby to have been greatly enlarged. He would have means for a much broader foundation than he at first contemplated. When he returned to his Diocese the idea of a college with a full course of study had grown into his mind. Less than eight months after his return he holds this significant language to his convention assembled at Zanesville, June 1, 1825. 'It is understood that our Seminary is to go into operation in the house and on the place of my present residence near Worthington, immediately after the rising of the present convention. Here the Seminary in all its branches, from the grammar school through all the course of collegiate instruction to those of theology, as required by our canons, might proceed.' * * * *

"This, as your committee think, sets at rest the question as to what was in the mind of the founders of the Seminary at that early period. Did their views accord with those of the English donors and the conditions on which the donations were made? This question is also set at rest by the next paragraph but one, of the same address, in which the Bishop makes this emphatic declaration: "If I were to judge in this matter by my present feelings, and if it were proper to express them here, I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city seminary. And that both my feelings and my judgment accord with the expressed opinion of benefactors in England, I myself am witness, and here do testify.'

"The institution, then, with the unanimous sanction of the Convention of Ohio, was founded and went forward in accordance with this plan. Right or wrong, as to principle and expediency, it grew up and has continued to the present time with its several departments — Preparatory, Collegiate, and Theological. It may be that at times one branch has received more attention and absorbed more of the means at hand than its just proportion. It would be strange if no mistakes had been made in this and other respects. In the great scarcity of means to meet pressing demands and keep up the several branches of the institution, it is likely that funds have been used (temporarily at least) for one purpose that were designed for another. The excuse for this must be sought in the fact that the several branches of the institution have all along been regarded as constituting one united whole, in law and in fact one, in government one, in purpose entirely one. And hence, that the interest of one branch involved, to a greater or less degree, the interest and welfare of the others; that if one member suffered, all the members would suffer with it. And this, your committee think, indicates the relations which the several departments were to have and to bear to each other.

"Primarily and substantially their aims are one — to prepare men for the ministry of the Church. However much the College may have occupied public attention, the authorities of the institution, it is believed, have always regarded this (education for the ministry) as the paramount design, and have always had that design *chiefly* in view. At the same time they have not overlooked a subordinate purpose, viz.: general education. The college, while preparing students for the seminary proper, could at the same time and without the least detriment to the chief design, prepare them for other purposes and pursuits. It could educate the sons of Episcopalians (not necessarily intended for the ministry) under influences favorable to the Church, in which they had been baptized and nurtured; and in the hope that some, perhaps many, might, under such influences, have their minds turned to the sacred calling. And such a result has been realized to a considerable, if not to a

fully satisfactory, extent. The number of those who have entered our seminary from the college does not show that result in its fullest extent. Many have gone to other seminaries for their divinity studies, some at once, and others from influences which they came under at our college, and which were at length operative and decisive upon their minds. Others still, and not a few of those not reared in the Episcopal Church, have, while in our college, so learned to appreciate and love its doctrines, worship, and ways, that they have, in consequence, become useful and in many instances distinguished members of its fold.

"The relations then subsisting between the several departments of our institution are those of members of one and the same body. As such they are close and intimate. These members are actually dependent upon each other. They are intended to subserve one general purpose. They must, in affecting or failing of this purpose, stand or fall together. The preparatory department, so called, must supply the college, and to that end must be well sustained. The college (which in its general purpose is but another preparatory department) must supply the seminary and should, therefore, be vigorously supported. The seminary must supply the Church with able and well-equipped ministers, and as this is the paramount design of all, its efficiency to the fullest extent possible should command the most unremitting exertion and care.

"In the spirit of this relationship the Trustees should exert a rigid and paternal regard for each department. All depends primarily on their faithful and vigilant guardianship. The professors and instructors of every grade should cheerfully and heartily co-operate in all measures affecting the general welfare; holding themselves in readiness to take work in any department (though not peculiarly their own), so far as their time and qualifications will permit and exigencies may require.

"All of which is respectfully submitted.

"ERASTUS BURR,
C. DELANO,
M. M. GRANGER,
Committee."

"Mr. King was not present at the meeting of the committee."

Unanimous Action of the Board of Trustees

"After hearing the report, the Board adjourned until evening, when the following resolutions, offered by Mr. Delano, were unanimously adopted:

"*First. Resolved*, That the several institutions at Gambier, known as the Grammar School, Kenyon College, and Seminary, are in law and in fact one, all being embraced in the corporation denominated 'The Theological Semi-

nary of the Protestant Episcopal Church in the Diocese of Ohio.' That Bishop Chase, the founder, intended to establish an institution for the education of young men for the ministry, and deemed it advisable and necessary, in order to train and prepare men for the ministry, to furnish them with a liberal education, and this intent was fully made known to, and approved by, the English donors before they permitted their donations to come to this country.

"*Second. Resolved*, That it was also the purpose and intent of Bishop Chase, in founding the Seminary, to afford opportunities for a general education for all professions, as well as to prepare those who desired or intended to adopt the ministry as a profession.

"*Third. Resolved*, That, in order to carry out the purpose of the founder, it is necessary that all three departments of the Seminary receive support and encouragement from the Trustees and Faculties having the same in charge.

"*Fourth. Resolved*, That this Board approves and adopts the conclusions to which the Committee appointed to inquire into the relations of the several departments at Gambier have arrived, and the Board directs that the report of said Committee, with a statement, to be prepared by it, of the facts upon which it is based, and these resolutions be printed and circulated under the direction of the Secretary of the Board."

Judge Granger's Condensed Statement of Facts

In pursuance of the foregoing resolutions, Hon. M. M. Granger, LL. D., at the request of the other members of the Committee, prepared and submitted the following summary of facts, upon which their report was based:

"It is very plain that the English donations made to Bishop Chase on his first visit to England were intended by the donors for a Theological Seminary to be established by him in Ohio.

"The words 'Theological Seminary,' *as understood at that time by those English donors*, describe the institution for which those funds might lawfully be expended.

"On January 7, 1824, a meeting of London clergy, called to sanction and further Bishop Chase's application,—

"'*Resolved*, That appropriate and adequate provision for the supply of the spiritual wants of the said Diocese requires the establishment of AN INSTITUTION on the spot, in which natives of the country may be trained for the ministry at an expense within their reach, and in habits suited to the sphere of their labors.'" (Chase Rem., 281.)

"The English Trustees of the fund were Lords Kenyon and Gambier and Messrs. George Gaskin and Henry Hoare.

"Lord Gambier, in his letter to Bishop Chase, called the institution a 'college'; see Chase Rem., p. 248, 'the proposed college'; Ib., p. 433, 'the college.' The Bishop of London, in a letter quoted by Lord Kenyon (Ib., 496), called it 'Bishop Chase's Establishment.' Such quotations can be multiplied; they show that the English donors were not accustomed to the words 'Theological Seminary.' They were not thinking of a school limited to divinity students alone. They did think of an institution in which candidates for the ministry could be educated.

"They knew that Ohio was then comparatively destitute of schools; that it had none of our Church except the one at Worthington. On February 14, 1825, Bishop Chase, in a letter to William Sparrow, wrote: 'Your father asked me, as Mr. Wells has asked me, if I intend to make a kind of college of our Seminary. My answer uniformly is, yes, the very best of colleges. It shall combine all the benefits of a college and a theological seminary together, in that it shall be something like an English college—the theological students answering to their fellows.' Bishop Chase, addressing the Convention at Zanesville, June 1, 1825, spoke thus (Ib., pp. 446, 447): 'Here the Seminary in all its branches, from the grammar school through all the courses of collegiate instruction to those of theology, as required by our canons, might proceed. I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city seminary, and that both my judgment and my feelings accord with the expressed opinion of benefactors in England, I myself am witness, and do hereby testify.' His allusion is to the difference of opinion between himself and Mr. Hammond."

"The latter had so drawn the original charter as to limit the institution to a Theological Seminary, and advocated a city location in the technical legal sense of those words. To correct what he considered a mistake, the Bishop secured the passage of the act of January 24, 1826, *declaring* that the President and Professors of said Seminary 'shall be considered as the Faculty of a College, and as such have the power of conferring degrees in the arts and sciences.'

"This he did not as an afterthought, but as carrying out the original design of an 'Institution.'

"He carried on an active correspondence with the English trustees and principal donors; sent them the journals of conventions containing his addresses; made known to them the presence in his school at Worthington of more students looking to other professions than there were divinity students; his beginning of Kenyon College on a plan for five hundred students; his purchase of the eight thousand acres of Knox County lands; his appointment of professors in chairs other than divinity. His correspondents replied to him

freely; all approved his actions; not one wrote or spoke one word of complaint.

"No careful reader of Bishop Chase's reminiscenses will fail to become satisfied that the Bishop concealed nothing from the English donors; that they were fully informed that the larger part of their gifts was being expended upon Kenyon College; that 'the College,' 'the Institution,' 'Bishop Chase's Establishment' consisted of three parts—Grammar School, College, Divinity School—and that pay pupils looking to lives as laymen were sought for, and received into the two former departments.

"The evidence is conclusive that Bishop Chase and the English donors contemplated the establishment, in Ohio, of ONE INSTITUTION, comprising three departments, to-wit:

(*a*) A Grammar School,

(*b*) A College, and

(*c*) A Theological School;

That students for the ministry might receive in this institution their education, preparatory, collegiate, and theological; that pay pupils not looking to the ministry, might also be received into the Grammar School and College; that while the main purpose of the institution was the training of ministers, the admission of others, as pay pupils, was treated as an aid, lessening the expense of maintaining the two lower departments.

"It is therefore the duty of the Trustees to so use all funds (not devoted by their donors to some special object), to maintain this INSTITUTION in all its departments, treating it as ONE."

Bishop McIlvaine's Consecration

Bishop McIlvaine was first elected Bishop of Ohio by the Diocesan Convention of 1831. The question was not then settled whether a Bishop had the right to resign his jurisdiction, and could not be settled until the next meeting of the General Convention. Dr. McIlvaine, therefore, was not consecrated at once, nor indeed did he signify his acceptance of his election. He was re-elected by the Diocesan Convention of 1832, and the question of his consecration was discussed at length by the General Convention of that year. The Bishops declared that they were "deeply impressed with a consideration of the evils which may result to the Church from capricious and unregulated resignations of Episcopal jurisdiction." (See Journal Gen. Conv., 1832, p. 83.) It was finally decided, however, to consent to Dr. McIlvaine's consecration. At the same time the House of Bishops directed the following declaration to be entered on their journal and communicated to the House of Clerical and Lay Deputies for their information: "The House of Bishops, in concurring

with the House of Clerical and Lay Deputies in reference to the consecration of the Reverend the Bishop-elect of the Diocese of Ohio, desire it to be understood that they do not give their sanction to any provision of the College at Gambier which can be construed as making a necessary connection between the Presidency of the said institution and the Episcopacy of the Diocese, it seeming to the House of Bishops an incongruity that the occupant of the latter should be dependent for his continuance in his station on any authority not recognized in the Canons." (Journal, p. 93.)

Soon after his consecration Bishop McIlvaine spent a month in Ohio, during one week of which he remained in Gambier "inspecting the condition of the College." He reached Brooklyn upon his return early in January, 1833, and almost at once set about the work of raising funds for Gambier.

Five lengthy letters addressed to Rev. Dr. Tyng, and published (See Episcopal Recorder, January 26 to March 9, 1833), contain the statements which brought large returns. The subjects presented are (1) Design of the Institution, (2) The Situation of Kenyon College, (3) The Faculty of Kenyon College, (4) Wants of Kenyon College. The wants were declared to be "additional College buildings — a building for the preparatory school, a Theological seminary, a Church, and accommodations for four professors and their families, besides books and apparatus." Thirty thousand dollars was asked for, of which nearly twenty-eight thousand dollars was obtained.

The great spiritual want of the West was declared to be *ministers of Christ.* It was insisted (1) *The clergy for the West must in a great measure be from the West*, (2) *The clergy for the West must be educated in the West.*

The closing statements were (1) "Consider the institution in reference to *common education*, planted in the midst of the most powerful State of the West, endowed with a full complement of literary and scientific instructors; it cannot fail, if room be given it to work, and grace be given its conductors to work in faith and prayer, to send out a most wholesome and permanent influence of Christianized education into all departments of the Western community; (2) Consider the institution in reference to *theological education.* Should a building be erected for students, a young man for $50 per annum can complete his theological studies and have no other expense than that of his clothing. A system of manual labor may and, it is hoped, will be set up, by which even the above amount may be very greatly reduced. A youth contemplating the ministry may be trained from the lowest step of his preparatory studies to the day of his ordination, on the same ground, under the same influences, and in the midst of the missionary field; (3) Consider the institution in reference to *missions*, and especially the missionary cause in the West. * * When teachers are ready shall pupils be kept away for want of accommodations to receive them? Shall we have *no Theological Seminary* —

no Church? Must instructors be discouraged and go away because they have no houses to live in? Must we be restricted to a mere grammar school and college on a small scale under the greatest inconveniences, when the great demand of the Church and the country and the world is not for men well furnished for the occupations of literature and science, but for ambassadors of Christ? I must leave the subject with the hearts of men and the Spirit of God. May His blessing be given, and all will be well."

Bishop McIlvaine at Home in Gambier

With his family Bishop McIlvaine reached Gambier on the 24th of July, 1833, and took up his residence there. For a time his thoughts were "principally devoted to such changes in the organization and discipline of the College as would naturally be required after its having been so long without a head, and almost without hope." (Conv. Add., 1833.)

His first important change was the separate organization of the Theological department, or, as he called it, the Theological Seminary. The announcement, published in the summer of 1833, was as follows: "The course of instruction in the Theological Seminary of Kenyon College under a new organization will commence at the beginning of the next College term, the 1st of November next. The several departments will be sustained by Bishop McIlvaine, as President and Professor of Church Government and Pastoral Duties, the Rev. William Sparrow, Milnor Professor of Systematic Divinity and Ecclesiastical History, and the Rev. Joseph Muenscher, Professor of Sacred Literature. The regular *course* will occupy three years, and will be divided with reference to three classes of students—*Junior*, *Middle*, and *Senior*."

Bishop McIlvaine was a graduate of Princeton College, and also, for nearly two years, a student of the Princeton Theological Seminary. These schools, although located in the same village, are distinct and separate institutions. It is not to be wondered at, therefore, that Bishop McIlvaine made a distinction between the Theological Seminary and Kenyon College, which was entirely foreign to the mind of Bishop Chase. Bishop Chase used the words "Theological Seminary" and "Kenyon College" as equivalent terms. Not so Bishop McIlvaine. With him the Theological Seminary meant the theological department, and Kenyon College meant the collegiate department. Accordingly, there is a change in the Diocesan Journal. Bishop Chase was "President of the Theological Seminary and Kenyon College, Gambier." Bishop McIlvaine is "President of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, and Kenyon College, Gambier." The comma is introduced before the phrase "and Kenyon College," implying a

distinction between the Seminary and College, and implying also that the newly established theological department succeeded to the rights, privileges, and immunities of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

The catalogue printed for 1831 was a "catalogue of the officers and students of Kenyon College and Grammar School." The catalogue printed for 1833 was a "catalogue of the officers and students of the Theological Seminary of the Diocese of Ohio, Kenyon College, and Grammar School." The by-laws for 1831, were of "Kenyon College and Grammar School." Those for 1833, were "Laws of Kenyon College, and Theological Seminary of Ohio."

The Connection of the Presidency of Kenyon College with the Episcopate of the Diocese

This question was discussed by Bishop McIlvaine in his address before the Diocesan Convention of 1835.

"According to the present arrangement," he said, "the Bishop must surrender his mind and care, and study, exclusively, either to the Diocese, in general, or to the institution at which as President, he resides, in particular; or else be divided between the widely different, and therefore embarrassing descriptions of duty attached to both. To be exclusively devoted to the institution is, of course, out of the question. To be exclusively given to the Diocese, except as the institution and vicinity may be considered as having a parochial claim on the attention of the Bishop, would be neither consistent with the expectations of the Church, the responsibility under which the public must regard the office of President, nor the fact to which I solicit special attention, that the whole maintenance and all the accommodation of the Episcopate of the Diocese are derived from its connection with the Presidency of the College.

"To pursue the middle course, to be divided between the Diocese and the Collegiate claims, is the only one consistent with a conscientious view of the present arrangement.

"But against the further attempt on the part of the Diocesan to pursue this course, there are several important objections:

"(1) The spiritual interests of the Diocese require all the attention and care that any one Bishop is capable of affording in the most unencumbered circumstances.

"(2) The interests of the College require that its President, as he must bear in the eye of the public all the responsibility of its management, should

have all his time and care, and his best thoughts and efforts concentrated upon its concerns.

"(3) By the present arrangement the whole support of the Bishop of this Diocese arises out of his connection with the College. I object to the continuance of this mode of sustaining the Diocesan on several grounds: (*a*) He does not, and ought not to, pay sufficient attention to the concerns of the College to warrant any such return. (*b*) The College is not in circumstances to warrant any such expenditure; it needs much more from the Diocese than the latter needs from it. (*c*) The natural dependence for the maintenance of the Episcopate is upon the parishes of the Diocese. * * * One thing, however, is to be understood in all proceedings based upon the foregoing remarks, viz.: That in whatever changes the parties concerned may consent to, there shall remain so much relation between the Episcopate of the Diocese and the management of the College and Theological Seminary, as to afford all reasonable security against the turning away at any time hereafter of any branch of the institution from that distinct and entire subservience and conformity to the Protestant Episcopal Church of the United States in doctrine, discipline, worship, and interest, on the assurance of which its endowments were given, and on the continuance of which its great value depends."

It was determined by the Convention "that the best interests of the Church, as well as the more enlarged usefulness of the Diocesan, require that his connection with Kenyon College as President thereof should cease," and the Convention pledged itself, in humble dependence upon Divine Providence, to raise an annual salary of fifteen hundred dollars for the Bishop.

Pledges for the Bishop's salary, covering a period of five years, were received within the year, and his support thereafter was provided by the Diocese.

The Changes of 1839-40

The era of 1839–40 was an era of important change for Gambier. On the 26th of March, 1839, the Ohio Legislature passed the following:

"An Act further supplementary to an act entitled 'An Act to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.'

"Section 1. Be it enacted by the General Assembly of the State of Ohio, that the Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio shall have power to establish, in connection with said Seminary, a College, and Halls for preparatory education; that they shall have the care and management of all property which has been or may hereafter be given, or is otherwise possessed for the use and benefit of the

same, and to appoint a President and Professors, and all necessary officers for the purposes of government and instruction in said College and Halls.

"SEC. 2. The President and Professors of said College shall constitute a Faculty, with the power of conferring Degrees in the Arts and Sciences, and of performing all such other acts as pertain to the Faculties of Colleges for the encouragement and reward of learning; and the name and style by which the said Degrees shall be conferred shall be that of 'The President and Professors of Kenyon College, in the State of Ohio.'

"SEC. 3. The President and Professors of said Theological Seminary shall also constitute a Faculty, with the power of conferring Degrees in Theology, and of doing all such other acts as appertain to such Faculties for the encouragement of theological learning; and the name and style by which said Degrees shall be conferred shall be that of "The President and Professors of the Theological Seminary of the Diocese of Ohio.

"JAMES J. FARAN,
"*Speaker of the House of Representatives.*

"WILLIAM HAWKINS,
"*Speaker of the Senate.*

"March 26, 1839."

This legislative action was discussed by Bishop McIlvaine before the Convention which met September 12, 1839. The Bishop declared that he desired the change of Presidency for his own sake and that of his Diocesan supervision; "but," he added, "I desire it only on condition that, in surrendering the Presidency, the Bishop shall receive a substitute of authority quite equivalent for the purposes originally contemplated, only on condition that the College shall remain in its new position quite as much bound to be strictly Episcopal in its principles, and aims, and influences as it is at present bound to be; only on condition that, while such College shall be situated on the lands and in the buildings belonging to the Theological Seminary, whatever is now the property of said Seminary the Trustees shall not be permitted to make in any sense the property of the College."

This matter of the constitutional changes necessary by reason of the new legislation, was referred to a committee of three clergymen and two laymen.

The committee reported recommending three changes, which were substantially adopted.

By the first change, no officer of the Institution, except the Bishop, was thereafter eligible to a seat in the Board of Trustees.

By the second change, it was provided that during the recess of the Board the Bishop should be the Prudential Committee in all secular matters of the Institution. The Prudential Committee had been composed of the Bishop, Rev. Drs. Sparrow and Wing, residing in Gambier, and three promi-

nent laymen residing in Mt. Vernon. Now the Bishop alone was to be in authority as business manager of the establishment.

By the third change, it was provided that the President of the College should be appointed on the nomination of the Bishop of the Diocese; and "provided, also, that his Episcopal supervision and authority be understood as embracing the spiritual interests of the College and its preparatory schools, and that the present property of the said Seminary, whatever use the Trustees may permit the College to make of any part thereof, shall always remain exclusively the property of the Seminary."

These constitutional changes were approved by the Board of Trustees, as was also the legislative act of 1839.

Bishop Chase Opposed to the Changes

Bishop Chase, however, opposed the separation between the Seminary and College, and when he was called upon, with the other Bishops of the Church, to sanction it, he stoutly refused, "believing it to be contrary to the fundamental law of the Seminary." (See Rem., vol. 2, p. 180.) Even as late as 1849 he expressed strongly his feelings as to the separation in a document addressed to the Convention of the Diocese of Ohio, entitled, "An expedient of benevolence to save Kenyon College." (See the *Motto* for Sept. 20, 1849.) "If the Convention of Ohio agree," he said, "it will be good evidence, notwithstanding all that is past, that they are desirous to return to the *original design*, and wish to carry out the long approved plan of the Founder of the Theological Seminary, alias Kenyon College."

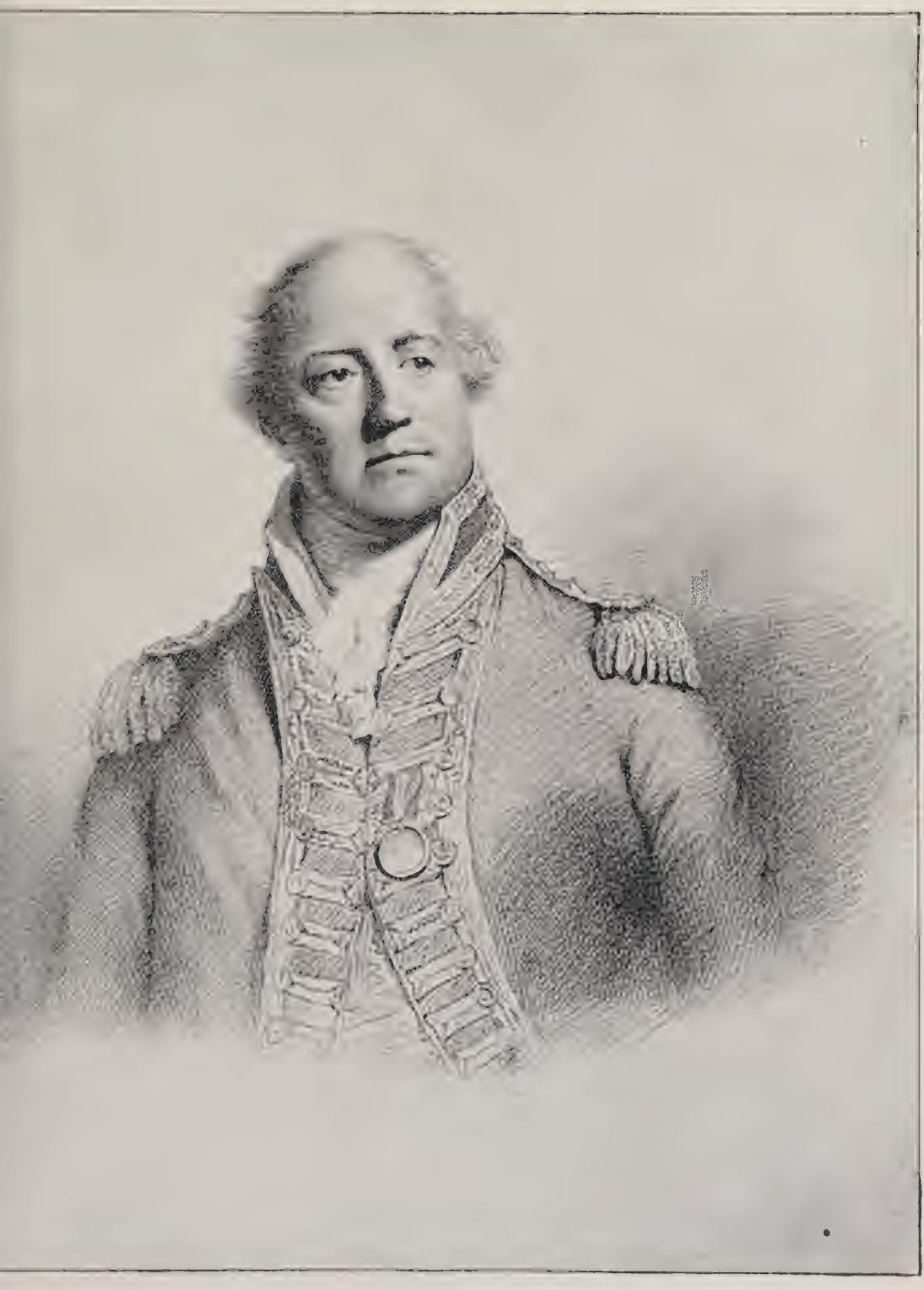
His urgent requests were four:—

1. That the legislative action of 1839, and the constitutional changes then made, should be annulled, that so the Institution might be brought back to its original form and design.

2. That the Bishop of the Diocese of Ohio should be the head and President of the whole Institution, and for this purpose reside on Gambier hill, either personally or by his representative, the Vice President.

3. That there should be but one faculty of the Institution, empowered to confer degrees in theology and in the arts and sciences, all being clergymen.

4. That the lands and tenements within a parallelogram containing nine hundred and sixty acres, should be all owned in fee simple by the corporation, thus to keep from the premises all gambling houses, dram shops, and other infamous dwellings, so detrimental to the morals of youth.



JAMES, LORD GAMBIER ADMIRAL OF THE BLUE (See page 313.)

ON THE KOKOSING, AT THE FOOT OF THE HILL.

The Special Convention of 1842

This Convention was held in Newark, on the 29th of December. In his call, Bishop McIlvaine said: "Our Diocesan institution at Gambier has, you well know, been greatly embarassed with pecuniary difficulties from its earliest history. These difficulties have now reached a crisis for which the Trustees have no means of providing. In a short time, a large amount of debt must be disposed of, or a ruinous sacrifice of property must ensue. The institution is possessed of a tract of four thousand acres of land, in the center of which its buildings stand, and which was annexed to it as an endowment. *Shall the present crisis be met by a sale of that land, or of any part thereof?*"

The Bishop's address contained a full statement of the case. After much consideration, it was resolved by the Convention —

"(1.) That the Rt. Rev., the Bishop of this Diocese be requested to make an effort, in such manner as he may deem expedient, to procure pecuniary aid, by donation or loan, to relieve the institution at Gambier from its present embarrassments.

"(2.) That, in the opinion of this Convention, it will be expedient and necessary for the Board of Trustees to sell the lands of the institution at Gambier whenever it is ascertained that efforts to raise funds by loans and donations are found to be unavailing, and not before; provided, that such portions be sold and in such mode and to such persons as may least conflict with the preservation of good morals in the vicinity of the institution."

Bishop McIlvaine's Earnest Word

The Bishop went forth, bearing his burden, entreating for help. He called his plea "an earnest word." (See Spirit of Missions, August, 1843.) Looking back, he said that, "in order to obtain the benefit of a retired position, a large protective endowment of land, which, while affording a barrier against injurious neighborhood, should have much growth to make in value, and thus ultimately enhance the means of the institution, it was necessary to establish it on new ground, where no facilities were already furnished. Hence, where its buildings and its village and farms are now seen, there was only a forest without population when the institution was commenced. Had it been erected in a town, there would have been no need of all the expenditure which has been required for the erection of a church, of professors' houses, of store houses, of farm-honses, and accommodations for all the people and trades which such an establishment required, besides all the buildings

exclusively appropriated to education in its several branches — preparatory, undergraduate, and theological. None of these could be expected of those who were to use them, because they must all be on the lands of the corporation, and every inhabitant a tenant at will. Hence, the peculiar plan of the institution in regard to locality, however important, was of necessity more than usually expensive in its immediate demands."

Looking on, he said: "The buildings owned by the institution are of no use for the payment of debt. They are worth nothing but for a college. We must keep them or perish.

"Eastern colleges have large endowments or annual grants from the States for the support of instructors. We have nothing but our land. The sale of the land would be the death of the institution. Here, then, is Church property, valued at between $165,000 and $185,000, certain of being lost to the Church, to the cause of Christian education, the cause of the Gospel, if the friends of religion and learning do not come to its rescue. Nothing can be done by loan, because interest could not be paid. *There is no shadow of hope* but in the raising of the debt of $30,000 by donation. This is the precise state of the case — alarming, painful, and, to me, most oppressive. Have compassion upon us, brethren! Think on us for good, and make speed to help us!"

We should like to quote the whole of this earnest, burning plea. We wonder not that it was successful, and that the needed money was raised.

Ascension Hall, and New Professorships

"About the year 1855" (see Dr. Bronson's Memento), "It became evident that increased accommodations would soon be needed for college students. This was deemed a just ground of application for friendly aid from abroad. With the demand for more room also arose a demand for an increase of professors. To obtain such aid, and meet these demands, Bishop McIlvaine issued the following *statement and appeal in behalf of Kenyon College:*

"Bishop McIlvaine solicits the kind attention of his friends, and of all who desire the extension of our Church in the West, to the following respectful appeal and statement. It is in behalf of Kenyon College, situated at Gambier, Ohio, under Trustees appointed by the Convention of that Diocese, and devoted to the promotion of Christian education, and more especially to that of candidates for the ministry in the Episcopal Church. For convenience, we here speak of the College and connected Theological Seminary, both of them at Gambier, and essentially united under the same trustees and corporation, under the one name of Kenyon College, because, although the corporate name is 'Theological Seminary of the Diocese of Ohio,' the other is the name most familiar to the public. It is not to deliver this institution from debt that aid

is now sought. There is no debt. But there is an unprecedented prosperity, and hence arises the present necessity. The present accommodations are so occupied with students that there is room for only a very few more. The number of *undergraduates* is between one hundred and forty and one hundred and fifty. It is a remarkable and cheering fact, that of that number *seventy-seven* are communicants, forty of whom are preparing to enter, when they graduate, on theological study for the ministry, while there is reason to expect that of the remainder many will make up their minds in the same direction. In these times of need as to laborers in God's vineyard, how encouraging and important these facts.

"Never before has Kenyon College been the object of so much attention East and West as an institution to be relied upon by members of our Church for the education of their sons. Never has there been so strong and wide a feeling among clergy and laity that Kenyon College, however local and Diocesan as to its control, is *National* as to its importance and the usefulness to be expected from it, and the interest that should center upon it. * * *

"Then what does Kenyon need? We answer: *Means of Enlargement.* In what?

"First — In the number of its professorships. It needs endowment for two professorships: one in the Theological Department, the other in the Undergraduate Course.

"Secondly — Enlargement *in buildings.* * * *

"Thirdly — Enlargement as to *means of instruction.* Suitable apparatus for instruction in Chemistry, in Natural Philosophy, and other departments of physical sciences, is absolutely needed.

"Fourthly — The means of providing residences for two professors" * *

This appeal met with a most generous response.

Bishop Bedell's Successful Pleas for Gambier

In 1864 Bishop Bedell began an earnest effort to raise two hundred thousand dollars for the development of the Church's work in education at Gambier. His friends rallied to his support, and he was very successful.

The effort began in Cincinnati with the publication of the following document:

"Diocese of Ohio, Cincinnati, May 7, 1864.

"The Institutions at Gambier were founded by Bishop Chase, and permanently established by Bishop McIlvaine. During forty years they have received contributions to the amount of $235,000; of this sum Ohio has contributed about $20,000. Three years ago a committee of laymen, considered

competent judges, estimated the property, in buildings, lands, and vested funds, as worth $282,980. Under careful management the property has increased $47,000 beyond the sum contributed. The vested funds, included above, amount to $92,000, yielding an income of a little more than 6 per cent. All the investments are subject to the approval of J. W. Andrews, of Columbus, Judge Hurd, of Mt. Vernon, and Kent Jarvis, of Massillon, a committee of the Trustees. The general management is confided by the convention to the Bishops and a Board of twelve Trustees, six of whom are laymen. With these means gradually accumulated and wisely husbanded, the Trustees have been carrying forward the purpose of these institutions, under a constant blessing from God.

"The three departments, Theological Seminary, Kenyon College, and Grammar School, are well officered, and furnish thorough training.

"But the need is felt for a still larger and more liberal education. We ought to furnish attractions and facilities for study in all departments of academical and scientific learning; keeping pace with the rapid advance of our State in intellectual culture, preparing men for the highest walks of business and professional life, and laying a broad foundation for a highly cultivated ministry.

"The West demands such an institution; it is in the power of our Church to furnish it; we should appreciate the privileges of taking the lead in so noble a work, and we enter upon it with peculiar advantage, since we build upon a foundation already liberally laid.

"We need a much greater endowment, and funds for developing the cabinets and apparatus, and for rendering the library (at present mainly theological) more general. For these purposes it is proposed to raise $200,000. The first effort is to be made in Cincinnati.

"Feeling deeply its importance to the cause of sound education under the influence of religion, to the welfare of our State, and to the prosperity of our beloved Church, I rejoice that a committee of earnest friends of Gambier, have undertaken to present the subject in this city. Their names will be a guarantee that the project is discreet and promises success. I commend their appeal to your enlightened consideration, and I pray God, for the glory of Christ, to awaken a large-hearted liberality in Cincinnati toward these institutions. "Respectfully, G. T. BEDELL,

"*Assistant Bishop.*"

"CINCINNATI, May 6, 1864.

"We have carefully examined the list of present investments of the funds of Kenyon College, which (independent of the lands and buildings appraised at $235,000) amount at par to $92,400; and we find that these

investments have been judiciously made. In our judgment and within our knowledge, we would state, that so large an amount has rarely if ever been invested in the same period with so little loss.

"We further state, that the management of the finances of Kenyon College is intrusted to a committee of three gentlemen, whose experience and prudence entitle the friends of the institution to feel the most entire and perfect confidence in the safe and judicious administration of the funds now sought to be raised for the full endowment of the College and its Professorships.

"LARZ ANDERSON,	S. S. L'HOMMEDIEU,
"RUFUS KING,	G. TAYLOR,
"E. T. CARSON,	HENRY PROBASCO."

The effort was continued in Philadelphia, New York, and Boston with most satisfactory results. The statement most frequently used was a written statement in the following words:

"I ask leave to lay before you a statement concerning a subject in which I think you will be interested as one who desires the highest progress of the West, and as an Episcopalian; and in which I, as one of the Bishops of Ohio, naturally feel a deep concern.

"As a brief preface to what I want to say, allow me to sketch the

"HISTORY OF THE GAMBIER INSTITUTIONS.

"About 45 years ago Bishop Chase obtained funds in England with which he purchased 8,000 acres of land for an endowment of Episcopal schools in Ohio. Subsequently he erected Kenyon Hall. Ten years later the Trustees determined to sell a portion of the land in order to improve the remainder, and, indeed, to save the existence of the College. Their policy was successful. The remainder of the land increased in value, and the College was saved. But the aged Bishop left the Diocese.

"Bishop McIlvaine succeeded him, and built Rosse Chapel; also Bexley Hall for theological students. Subsequently he built Ascension Hall for the College, mainly by contributions of members of Ascension Church, New York. Houses were also completed for the Professors, and Milnor Hall to accommodate the Grammar School.

"By these various efforts sufficient buildings were provided for students' rooms, lecture rooms, etc., for the three departments, Theological, Preparatory, and the College.

"Other lands were sold, and occasional donations received. Whatever was not immediately needed for buildings was carefully invested, giving us a fund which yields interest at 6 per cent. on $100,000.

"Before the war the average number of students in the College was 120. During the war about 60 left the College, either to volunteer, or to take the

place of elder brothers who had volunteered. Our late President Andrews was the first to raise a company in this State, and it has often been said by Governor Dennison that his energy, patriotism, and decision did much to fix the position of Ohio in the crisis. He became colonel of the Fourth Ohio Volunteers, and lost his life as the result of the Western Virginia campaigns.

WANTS. To instruct these young men in all the departments we employ four theological professors, five college professors, a principal and tutors at the Grammar School. The cost is far beyond the income of our fund, viz: $6,000. We are therefore obliged to charge comparatively high tuition fees, viz: $45.

"But it is desirable to bring a thorough education within the reach of all who desire it. We aim, therefore, to reduce the College fees. For this purpose, as well as to secure the independence of the faculty in exercising discipline it is necessary that every professorship should be endowed. Twenty-five thousand dollars is the least endowment which will support a Professor.

"But in order that our Church should exercise its rightful influence as a leader in Western education our Institution must be prepared to give instruction in all branches of complete culture. We need, therefore, to add a Professor of English Literature and Belles-lettres, and a Professor of Modern Languages who will teach Engineering. We also need to divide the overcrowded chair of Natural Philosophy, for Chemistry ought to be taught practically, especially in its relations to agriculture, and Geology in its retions to mining.

"Besides these we need:

"1. A practical chemical laboratory, where students may study by practice, as they are enabled to do at Yale, Harvard, Williams, University of Michigan, and elsewhere. This will cost $25,000.

"2. A college library. We have a good theological library of 7,000 volumes, but none for the College. A fund, the interest of which shall be expended annually, will be of far greater value to us than a similar sum expended in one year. If we might expend $1,000 or $2,000 every year, the books would be more judiciously selected, and the library be exceedingly valuable.

"We have no library building; no building for our valuable mineralogical cabinet; no suitable observatory.

"Without all these appliances no college can be considered in good working order, nor can possibly take a commanding position. Two hundred thousand dollars will barely supply these needs, and yet we must be prepared at every point if we, as Episcopalians, are to be privileged to stamp the forming mind of the West with a high culture. and for God.

"PROGRESS. Towards this sum we have already received a large subscription, as appears by the accompanying list.

"The object has been to complete endowments previously commenced, and next to obtain new endowments.

"After thus providing for efficient and a finished instruction, we desire to obtain a library, practical laboratory, and necessary buildings.

"The object is so large that we can apply only to those who have large means, and the appeal can be successful only with those who take broad views of the importance of a finished education for directing the Western mind, and who appreciate the mission of our Church as a leader, and its privilege as thus impressing youths. All these young men are brought directly under the influence of religious teaching and under the guidance of our Church. Nor can I conceive of any more promising method of spreading and confirming Episcopacy in Ohio, nor any surer mode of recruiting our ministry from among the best young minds of the State.

"With these views I lay this statement before you, trusting the facts to your considerate attention."

Amount of Money Given to the Educational Work at Gambier

The amount received through Bishop Chase was about sixty-five thousand dollars, of which amount more than one-half was given in the United States.

The amount received through Bishop McIlvaine was about one hundred and fifty thousand dollars.

The amount received through Bishop Bedell has been about one hundred and seventy thousand dollars.

The amount received through Rev. Dr. Sparrow was about five thousand dollars.

The amount received through Rev. Dr. Brooke was about eleven thousand dollars.

The amount received through Robert S. French, Esq., for the Chimes Fund, was about five thousand dollars.

The amount received through President Bodine has been about one hundred thousand dollars, given by citizens of Ohio.

The Present Financial Situation

The real estate at Gambier consists of the buildings belonging to the Institution, including "Old Kenyon," Ascension Hall, Rosse Hall, Hubbard Hall, the Church of the Holy Spirit, Bexley Hall, Milnor and Delano Halls, the College Hotel, and ten dwelling houses for Professors, in addition to about three hundred and fifty acres of land, remaining from the original purchase. Of the eight thousand acres bought of Wm. Hogg, the north section of four thousand acres was sold, part in 1832 and part in 1837. The amount received

therefor was $22,500. In his circular letter of March 23, 1826, Bishop Chase had said: "It is understood to be the wish of the Trustees of the Institution to retain but half of the eight thousand acres of land; and it is hoped by the sale of the other half the original cost of the whole may be realized." Not allowing for interest, the original cost of the whole was more than realized — allowing for interest, it was not fully realized.

In 1850, after much discussion, it was determined to sell most of the remaining four thousand acres, and to invest the proceeds in an interest-bearing fund made permanently secure. The land was sold, some of it at once, and the rest in subsequent years. The two thousand and twenty-nine acres first sold (including some town lots) brought $61,635.88. The estimated value of the remaining land was then $58,262.20.

Unhappily, most of the money received from the sale of lands was not permanently invested, but was used piece-meal for general expenses. More than twenty-five thousand dollars went to the payment of old debts. The annual expenditure continued to be, and in an increasing degree, much larger than the receipts, and this was *partially* met by the proceeds of the sale of lands. From 1857 to 1871, the "excess of expenditure above receipts of all fees and donations for expenses, *exclusive* of repairs and improvements," was $38,555.34. A new slate roof was put upon "Old Kenyon," at an expense of more than eight thousand dollars. The report to the Convention says concisely, "This expenditure will be placed to the debit of our land account." A new school building was erected for the use of Milnor Hall at an expense of about five thousand dollars, charged to the same account. Bexley Hall and Ascension Hall were not in a finished condition. To complete these buildings, and to put a new roof upon Rosse Chapel, about eight thousand dollars were used. Two additional Professors' houses were secured. No exact account is accessible of the expenses for ordinary repairs, but it is known that in the aggregate, it amounted to many thousands of dollars.

The results of the "land endowment" visible to-day, besides the comparatively few acres remaining unsold, are: (1) the two additional Professors' houses; (2) the improvements in Kenyon, Ascension, Milnor, and Bexley Halls; (3) about fifteen thousand dollars permanently invested in the endowments of the Milnor and Lewis, the Griswold, and the Bedell Professorships.

In 1872, chiefly through the exertions of A. H. Moss, Esq., and Judge M. M. Granger, there was a change of policy. It was resolved that thereafter the current expenses should not exceed the current income. During the last eighteen years it has been necessary to raise a great many thousand dollars to meet current expenses. But this has been done, and more, the Institution is now better off *by a hundred thousand dollars* than at the time when this resolve was made.

According to the last financial report (1889) the entire property of the Institution is valued at $554,260.59; not counting certain valuable lots in Columbus; of this, $277,975.08 is the estimated value of the real estate, $10,100 of the library and apparatus, and $266,185.51 was in the Treasurer's hands in cash, stocks and bonds and bills receivable.

Of the buildings, the central part of Old Kenyon was erected by Bishop Chase, the wings by Bishop McIlvaine. Rosse Hall was begun by Bishop Chase, but completed by Bishop McIlvaine with funds secured in 1833. Milnor Hall (the old building) was paid for through the gifts of 1833, as were most of the Professors' houses. Bexley Hall was built through the liberality of English friends to Bishop McIlvaine during his visit abroad in 1835.

Most of the funds for the erection of Ascension Hall were obtained by Bishop McIlvaine in 1857, chiefly from members of the Church of the Ascension, New York.

The Church of the Holy Spirit was erected in 1869, by members of this same Church as a token of their loving appreciation of Bishop Bedell who was for many years their Rector. To their gifts many thousand dollars were added for the beautifying of the sanctuary by the good Bishop and Mrs. Bedell.

Delano Hall, erected in 1881, was the gift of Hon. Columbus Delano, LL. D., secured through President Bodine. Hubbard Hall, erected in 1884, was the gift of Mrs. Ezra Bliss, also secured through President Bodine.

List of Endowments

IN THE DIVINITY DEPARTMENT

Milnor and Lewis,	Professorship	$25,000 00
Griswold,	"	25,000 00
Bedell,	"	28,436 24
Eleutheros Cooke,	"	30,000 00
Total		$108,436 24

IN THE COLLEGIATE DEPARTMENT

Spencer and Wolfe,	Professorship	$25,000 00
Peabody,	"	25,000 00
Bowler,	"	31,122 00
McIlvaine,	"	13,900 00
Trustees,	"	3,000 00
Boardman,	"	1,500 00
Alumni,	"	1,615 00
Total		$101,137 00

SPECIAL

Vaughan,	Library Fund	$500 00
Hoffman,	" "	5,000 00
Betts,	" "	1,000 00

Carried over	$6,500 00
St. George's Hall Library Fund	3,182 50
Hannah More, Scholarship	1,205 55
Clark, Scholarship	1,071 00
Bedell, Lecture Fund	5,000 00
Henry B. Curtis, Scholarship Fund	15,360 07
Bowler, Philosophical Fund	7,963 00
Delano Astronomical Fund	1,000 00
J. H. McIlvaine, Scholarship	4,187 50
Austin Badger, Scholarship	1,434 75
Chimes Fund	500 00
Ormsby Phillips Fund	1,000 00
Total	$48,404 37

Certain valuable lots in the city of Columbus, donated by Hon. John W. Andrews, are not included in the foregoing. The bequest of five thousand dollars from the late Charles T. Wing, should also be added.

The Milnor and Lewis Professorship

This was originally the Milnor Professorship, founded in 1829–30, and named in honor of Rev. Dr. Milnor, Rector of St. George's Church, New York. His biographer tells us that "his interest in Kenyon College was great," and adds that "among the various efforts for the endowment of that institution, one resulted in founding 'The Milnor Professorship of Divinity.' This professorship was endowed partly by members of St. George's, partly by Bishop Chase and his brother, and partly by individuals of St. Luke's, Rochester, and elsewhere; and the endowment was presented to Kenyon College, subject to the condition that the nomination of the incumbent should reside in Dr. Milnor during his natural life." The amount subscribed was ten thousand dollars, of which about seven thousand dollars was actually paid. The principal of the fund has always been held by the vestry of St. George's Church. Seven hundred dollars per annum was paid by this vestry to the Institution up to 1874. Then a friendly controversy arose, which was settled by the vestry giving their bond to pay five hundred dollars annually upon the order of the incumbent of the Milnor Professorship.

In the year 1867, the sum of nine thousand four hundred dollars was received from the Executor of Mrs. Sarah Lewis, of Cincinnati, who had bequeathed ten thousand dollars "to the Theological Seminary of the Protestant Episcopal Church, connected with Kenyon College, at Gambier, Ohio, for the purpose of founding and forever maintaining a Professorship, to be called the Lewis Professorship, in such department of the theology and faith of the Protestant Episcopal Church as the Trustees of said Seminary may appoint." By vote of the Trustees this was added to the Milnor Professorship, to be thenceforth known as the Milnor and Lewis Professorship. The remaining five thousand six hundred dollars was taken from the general funds of the Institution.

The Griswold Professorship

This was founded in 1851, with a gift of ten thousand dollars from Rev. Archibald M. Morrison, then a student at the Alexandria Theological Seminary, as the Griswold Professorship of Pastoral Divinity and Sacred Rhetoric, and named in honor of Bishop Griswold. Mr. Morrison was careful to stipulate that, to the greatest extent legally possible, his endowment should be put upon "a distinctly evangelical footing," and the continuance thereof "made conditional upon such a state of things."

Under date of September 22, 1876, however, he communicated to the Trustees the following document, duly signed and sealed:

"4,200 PINE ST., PHILADELPHIA.

"*To the Trustees of the Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio and of Kenyon College:*

"GENTLEMEN — It being my wish and purpose henceforth to *abrogate* all and singular, the *conditions* attached at its foundation to the endowment of the Griswold Professorship of Biblical Literature, Interpretation and the Evidences of Christianity in your institution, to divest myself of any kind or degree of control over the said endowment, and the same to vest solely and absolutely henceforth and forever in yourselves and your successors, as by law constituted, I hereby communicate to you over my signature my full consent and my will that henceforth all the conditions attached to the original gift and endowment, as found expressed at large in Articles I. to IX., inclusive, of the Deed of Endowment, shall *determine*, *cease*, *and become forever inoperative* to the intent that the entire and sole control of the endowment shall henceforth rest with yourselves as completely as though the gift had been from the first free, absolute, and without conditions, and in witness thereof I hereunto set my sign manual and my seal at the place and date as above.

"ARCHD. M. MORRISON. [SEAL.]

Seven hundred and twenty-five dollars was obtained for this Professorship in 1857. (See Dr. Bronson's Memento, page 68.) In 1863, Dr. Asa Coleman gave to "the College at Gambier," a thousand dollar bond of the Dayton and Michigan R. R., to be held by the Trustees, and the proceeds applied as Bishop McIlvaine should direct, or the acting Bishop of the Diocese, reserving the privilege of the free instruction of any grandson of the donor at any future time. At the suggestion of Bishop McIlvaine, the Trustees directed that this donation should be applied to the Griswold Professorship fund.

In 1864, a subscription of a thousand dollars, made in 1857 by Nicholas Luquier, of Brooklyn, was received, and, by direction of Bishop McIlvaine, added to the Griswold Fund.

In 1866, a donation of ten thousand dollars, made by Robert H. Ives, of Providence, was used to increase the endowment of this Professorship. Mr. Ives's letters bearing upon this subject are as follows:

"PROVIDENCE, May 23, 1865.

"MY DEAR BISHOP BEDELL — I take this mode to confirm my verbal engagement to you in behalf of Kenyon College, Ohio, with a view to co-operate in the important undertaking which you have entered upon of raising the sum of two hundred thousand dollars for that institution.

"Whenever you have secured by gifts or responsible pledges the sum of one hundred and forty thousand dollars, I will add ten thousand dollars to make a total of one hundred and fifty thousand dollars for Kenyon College. This sum of ten thousand dollars not to be payable by me until three months hence, and reserving to myself the right to designate any specific appropriation which shall be approved by the proper college authority; provided, however, that the total aforesaid one hundred and fifty thousand dollars be secured prior to January, 1866. In the event of my decease, this pledge is hereby made obligatory upon my executors.

"I remain very truly, your obedient friend,

"ROBERT H. IVES."

"PROVIDENCE, September 7, 1865.

"I write by this mail to M. White, Esq., Agent Gambier College, and enclose an order upon New York for $10,000 U. S. 7-30 bonds held for me, bearing interest from fifteenth June last. I have requested Mr. White, when he collects interest upon these bonds, to pay over to you the accrued interest, and to hold the bonds with subsequent interest for account of Gambier College, the same being in fulfillment of my pledge through you to that institution."

In 1867, this endowment was increased to twenty-five thousand dollars from the general funds of the Institution.

During most of the years since the establishment of the Professorship, it has been named in the catalogue as the Griswold Professorship of Biblical Literature and interpretation. In 1883, it was changed by vote of the Trustees, and is now the Griswold Professorship of Old Testament Instruction.

The Bedell Professorship

This Professorship was named in honor of Rev. Dr. Gregory Townsend Bedell, of Philadelphia. It was begun by Bishop McIlvaine. About seven thousand dollars were received in response to his efforts. For the completion of its endowment, Bishop Bedell received the following subscriptions:

Thomas H. Powers	$6,000
William Welsh	1,000

John Bohlen	1,000
C. M. Bohlen	1,000
W. A. Franciscus	1,000
John D. Taylor	500
Lemuel Coffin	500
John Welsh	250
A. G. Coffin	200
Charles E. Lex	100

The amount necessary to increase this Professorship to twenty-five thousand dollars was made up from the general funds of the Institution. It was afterwards still further increased by additional gifts amounting to $2,546.24 received from St. Andrew's Church, Philadelphia, and by a legacy of $890 from Mrs. Gumbes.

In 1860, the name given to this Professorship was the "Bedell Professorship of Ecclesiastical History." In 1868, it became the "Bedell Professorship of Pastoral Theology," and so remained up to 1883, when, by vote of the Trustees, it became the "Bedell Professorship of Pastoral Theology and New Testament Instruction."

The Eleutheros Cooke Professorship

This Professorship was established by Jay Cooke, Esq., in honor of his father, the late Hon. Eleutheros Cooke, of Sandusky. His original promise, which was a conditional promise, was made to Bishop Bedell. The Bishop's understanding of the promise was, that Mr. Cooke would give $25,000 for the endowment of a Professorship in the Theological Seminary (the divinity department), upon condition that three other Professorships in the Seminary (the Griswold, the Milnor, and the Bedell Professorships) should be fully endowed, each to the amount of $25,000, and that no other condition was made. The correspondence shows that Mr. Cooke had in his mind the completion of six Professorships, which may have referred to both Seminary and College. Such was Dr. Bronson's interpretation of the understanding, made to Mr. Cooke, and by him accepted as satisfactory, before the funds were transferred to the Institution.

The letters written at the time show clearly that, in addition to the honor to be paid to his father's memory, Mr. Cooke desired—

1st. To strengthen Gambier "in its noble position as an Evangelical institution."

2d. To provide a life-position of dignity and usefulness for his friend and the friend of his father and mother, the Rev. Dr. Bronson.

The money was well invested by the donor, so that thirty thousand dollars became the permanent endowment.

The following document was received from Mr. Cooke in May, 1888:

"*To the Board of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio:*

GENTLEMEN—Whereas, in the year of our Lord one thousand eight hundred and sixty-six, I gave to your institution the sum of thirty thousand dollars in bonds of the Warren & Franklin Railroad Company for the endowment of a Professorship, to be called the Eleutheros Cooke Professorship; and, whereas, there is not known to be in existence any document or paper which exactly states the conditions of this gift, I hereby declare that my purpose therein was—

"1st. To glorify God by the establishment of a fund to aid in the education of young men for the Christian ministry at Gambier, Ohio, my native State, under Evangelical teaching and influence.

"2d. To honor perpetually the memory of my father, Eleutheros Cooke.

"3d. To provide a position in which my honored friend, the Rev. Dr. Sherlock A. Bronson should be supported in usefulness for life, or so long as he retained in fair measure his strength and vigor.

"My expectations in this endowment have not hitherto been fully realized. Still, 'forgetting the things that are behind,' and influenced by a desire to have my donation accomplish the largest usefulness practicable, I hereby declare, over my signature, my full consent and my will that any condition of the original gift which expressed or implied that the work to be done by the Eleutheros Cooke Professor, or by any other Professor in the Seminary, should be done exclusively in the divinity department of your institution, shall henceforth determine, cease, and become forever inoperative; and that the Board of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio may hereafter freely designate the work to be done by the occupant of the Eleutheros Cooke Professorship, not only in the divinity department, but also in the collegiate department of the institution under their control, as in their judgment may be deemed advisable in order to promote my wishes and the purposes of my donation.

"In witness whereof, I have hereunto placed my hand and seal, at Philadelphia, in the State of Pennsylvania, on this 7th day of May, in the year of our Lord one thousand eight hundred and eighty-eight.

"JAY COOKE. [SEAL.]

"J. E. FULLER,
"J. M. BUTLER,
"J. P. HUTCHINSON, } WITNESSES."

The Spencer and Wolfe Professorship

This was established in 1858 by J. D. Wolfe, Esq., of New York, and his wife, and by her sister, Mrs. Spencer. It was originally the Lorillard and Wolfe Professorship, of Mental and Moral Philosophy. The name was changed at the special request of Mrs. Spencer. The gift was for the collegiate department. It was, from time to time, increased by the donors, until, in 1865, it reached the present amount, twenty-five thousand dollars.

The Peabody Professorship

This was endowed by George Peabody. The following letter explains his purpose therein:

ZANESVILLE, November 6, 1866.

To the Board of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, and of Kenyon College:

"GENTLEMEN — Out of a desire to mark my high esteem and warm regard for my friend, Bishop McIlvaine, and, at the same time, to show my appreciation of the course and advantages of the institution which has been so deeply indebted to his efforts, in this country and abroad, and whose welfare he has so much at heart, as well as to assist in the promotion of useful learning by means of Kenyon College, I, in 1858, made a codicil to my will bequeathing $25,000 to the College.

"Wishing to carry out, before returning to England, certain cherished purposes for the benefit of my native land, I now offer and present to your honorable body, through Bishop McIlvaine, that sum of twenty-five thousand dollars as the endowment of a Professorship of Mathematics and Civil Engineering in said College, which shall have in charge the duty of instruction in the branches of scientific learning thus designated, stipulating that the fund thus presented shall be kept safely invested in United States government, New York or Ohio State securities, and only the interest annually accruing thereon to be liable at any time to be expended."

"Wishing, gentlemen, the blessing of Divine Providence upon your important charge, and that Kenyon College may ever enjoy the highest prosperty and usefulness as one of the chief instruments of moral and intellectual culture in our beloved country, "I am, with great respect,

"Your humble servant,

"GEORGE PEABODY."

The Bowler Professorship

In 1865 Mrs. Susan L. Bowler, of Cincinnati, conveyed to Messrs. William Procter and George H. Pendleton certain valuable property in Cincinnati to be held by them in trust, and sold from time to time, until the amount of twenty-five thousand dollars should be obtained, and the sum so obtained, and any further sums thereafter accruing from the sales of the property, should be paid over to the Trustees of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," to be appropriated to the endowment of a Professorship, to be called the Bowler Professorship of Natural Philosophy.

The sum of money resulting from these sales of land, remitted to M. White, Treasurer, between July, 1870, and June, 1882, amounted in all to $51,435.29. Under date of March 27, 1870, Mrs. Bowler had authorized the Trustees of the fund "to pay over to the proper officers of Kenyon College for the support of the Bowler Professorship all interest which may hereafter be realized on the proceeds of sales of said property, now in your hands, over and above the amount necessary for taxes and other charges."

It was difficult to determine how much of this $51,435.29 should be regarded as "interest" and how much should be set apart for a permanent fund.

For abundant caution a friendly suit was instituted before the Superior Court of Cincinnati. By decree of this Court, dated April 25, 1884, it was ordered that $31,121.97 should be set apart as the endowment of this Professorship, "and the income expended for no other purpose but preserving the said fund undiminished, and paying the said Bowler Professor of Natural Philosophy in Kenyon College such salary as from time to time shall be authorized and appropriated out of such income by the Trustees." The sum of $7,963.00 was also set apart as a separate fund, the income to be applied annually "to the purchase of apparatus and books appropriate for instruction in the department of Natural Philosophy in Kenyon College under the charge of said Bowler Professor."

The McIlvaine Professorship

For "a Professorship in Kenyon College to be called the McIlvaine Professorship," the following sums were received from gentlemen in Cincinnati:

Larz Anderson	$5,000
Henry Probasco	2,000
Messrs. Kilgour	2,500
Griffin Taylor	1,000
Wm. Proctor	1,000

AT THE FOOT OF THE COLLEGE HILL.

ASCENSION HALL, FROM THE NORTHWEST.

S. S. L'Hommedieu	1,000
Robert Mitchell	500
R. B. Brannan	500
E. T. Carson	200
Benj. Homans, Jr	100

The Trustees' Professorship

Towards a Trustees' Professorship Bishop Bedell, A. H. Moss, Esq., and Judge M. M. Granger each contributed a thousand dollars.

The Boardman Professorship

Towards this Professorship a thousand dollars was given by Hon. Wm. W. Boardman and five hundred dollars by Wm. J. Boardman, Esq.

The Alumni Professorship

Towards this Professorship more than sixteen hundred dollars have been given by the College Alumni.

The Vaughan Library Fund

This is a fund of five hundred dollars received from the estate of the late Rev. John A. Vaughan, D. D., for the library of Kenyon College.

The Hoffman Fund

The Hoffman Fund of five thousand dollars was given in 1867 by Frank E. Richmond, Esq., of Providence, R. I., for the library of Kenyon College.

St. George's Hall Fund

This sum, amounting to more than three thousand dollars, was given, in 1857, by St. George's Church, New York, to be increased to ten thousand dollars when the Trustees are ready to proceed with the building. (Dr. Bronson's Memento, page 73.) In his Convention address in 1858, Bishop McIlvaine said: "The rest I look upon as quite as secure as if it were deposited in a bank to our credit."

Hannah More Scholarship

"The venerable Mrs. Hannah More, at the close of her life, remembered Ohio, and bequeathed to Sir Thomas Ackland two hundred pounds in trust for its Bishop; the particular object to be named by her Executor. It was designated as the foundation for a scholarship in the Theological Seminary, the interest being always applicable to the support of a student in that department." (Memento, page 50.)

The Betts Fund

"Charles D. Betts, Esq., of New York, left, for charitable purposes, in the hands of Rev. Dr. Anthon, the sum of a thousand dollars. This sum was given by him, the interest of which is to be applied, under the direction of the Faculty, to the purchase of theological books." (Memento, page 66.) (See also Journal Diocese of Ohio, 1850, p. 16.)

The Bedell Lectureship Fund

This is a fund of five thousand dollars, given by Bishop and Mrs. Bedell, for the "establishment of a lecture or lectures in the Institutions at Gambier, on the Evidences of Natural and Revealed Religion, or the Relations of Science and Religion."

Henry B. Curtis Scholarship Fund

This is a fund of fifteen thousand dollars given "for the collegiate department" by the late Henry B. Curtis, LL. D., the income to be devoted to scholarships for the assistance of meritorious students, to be selected by the Faculty of the College.

The Delano Astronomical Fund

This is a fund of a thousand dollars given by Hon. Columbus Delano, LL. D., the income of which is to be used for the College Observatory.

The J. H. McIlvaine Scholarship Fund

This scholarship in the Theological Department was founded by Bishop McIlvaine, through a bequest in memory of a beloved son, who was deeply attached to Gambier.

The John W. Andrews, Jr., Scholarship Fund

The purpose of this fund, given by Hon. John W. Andrews, LL. D., is explained in the following letter:

Rev. Dr. W. B. Bodine, President:

"My Dear Sir—I deliver to you herewith, for the benefit of Kenyon College, a deed for some real estate in the City of Columbus, which must, I think, in the course of a few years, have considerable value. My elder son, John W. Andrews, Jr., died in May last, and my wish is to make such disposition of this property as I have reason to suppose would have been most

grateful to him. I request, therefore, that the net annual income of the fund arising from the sale of these premises, which sale is left in all respects to the Trustees of the Seminary, shall be applied exclusively in aiding faithful, industrious young men of at least fair ability who, while pursuing their studies in Kenyon College, may need pecuniary aid; such application of the income of said fund to be always under the control of the Faculty of said College, and subject to such rules and regulations as they may prescribe.

"Trusting that this gift, in memory of my son, may prove of some value in furthering the work of sound Christian learning, in which he always manifested a deep interest,

"I am, my dear sir, most truly yours,

"COLUMBUS, February 12, 1881. "JOHN W. ANDREWS."

The Platt Benedict Fund

By the will of the late Platt Benedict, of Norwalk, his store-room in Whittlesy Block was left in trust to the Wardens and Vestry of St. Paul's Church in that city, the annual income of which should be paid over, "one-fifth part to the proper authorities of Kenyon College, to aid in the support and education of young men preparing themselves for the ministry in the theological department of said College."

The Ormsby Phillips Fund

This is a fund of a thousand dollars established by Mr. and Mrs. Bakewell Phillips, of Pittsburgh, to be loaned, from time to time, to a superior student who is preparing for the ministry.

The Austin Badger Scholarship

This is a fund, bequeathed by the late Austin Badger, of Medina, "to the Trustees of Kenyon College, at Gambier, Ohio, the income to be expended in defraying the expenses of such dependent and needy students in said College, preparing for the ministry in the Protestant Episcopal Church, as said Board of Trustees may designate."

The Charles T. Wing Fund

This fund comes through a bequest of the late Charles T. Wing, of New York.

The following is an extract from Mr. Wing's will, and explains the purpose of the donation:

"I give and bequeath unto the Trustees of Kenyon College, of which I am a graduate, at Gambier, Knox County, Ohio, and to their successors in

office, in trust, the sum of five thousand dollars, to be invested and re-invested at their discretion; the annual income whereof shall be expended, under their direction, in beautifying the streets and suburbs of Gambier, my native village, in the planting of trees, turf, and shrubs, but not in grading or other work usually performed by the local authorities; provided, however, that a sufficient sum be first used for the neat and orderly preservation of that portion of ground occupied by the graves of my dear parents, my brothers, and my sisters at Gambier."

Extracts from a Statement and Appeal in Behalf of Kenyon College, A. D. 1882, Signed by

Bishop G. T. Bedell	*Cleveland, Ohio.*
Mr. A. H. Moss	*Sandusky, Ohio.*
Ex-Gov. H. P. Baldwin	*Detroit, Mich.*
Ex-Gov. J. W. Stevenson	*Covington, Ky.*
Hon. Rufus King	*Cincinnati, Ohio.*
Pres. Wm. B. Bodine	*Gambier, Ohio.*

Committee of the Board of Trustees.

"Kenyon College was one of the first educational institutions established in the West. It has been in existence but little more than half a century, yet it has already accomplished great things. The sons of Kenyon have reached and filled positions of the highest eminence and the largest usefulness in Church and state."

"To-day Kenyon has a *splendid foundation* in its unsurpassed location, its superior buildings, its reputation for thorough work. Nothing is needed but *development* that Kenyon may become the peer of any college in the country."

"A great college, however, cannot be made without large gifts of money. Colleges are like hospitals in that they do not so much depend upon fees as upon endowments. All our great colleges are largely endowed."

"Kenyon College has now property and endowments valued at nearly five hundred thousand dollars. In natural beauty its college park is unexcelled in the United States. Its buildings are architecturally attractive, as well as permanent in structure. Bishop Coxe (than whom in matters of taste no better judge could well be found), writes of 'the massive dignity of Ascension Hall and the Church of the Holy Spirit, as not unworthy of Oxford or Cambridge.'"

"The cause of higher education is of the very first importance. In a land like ours one moves the masses by moving the leaders. How necessary, then,

that those who are to be leaders should be wisely guided and rightly trained, that so 'peace and happiness, truth and justice, religion and piety may be established among us for all generations.'"

"In our Eastern States this is now widely felt and largely recognized, so that public-spirited and liberal citizens of those States have of late contributed millions of dollars to their leading colleges. Increased facilities have thus been provided, and great advances have been made. Has not the time come for a like movement in this portion of our country, which is now its centre of population, and which is already great in manufacturing establishments, in agricultural resources and mineral treasure, and also in accumulated capital?"

"The foundations at Gambier were laid in faith and prayer. Our fathers have built wisely thereupon. We are called to carry on their work. Kenyon College to-day offers a splendid foundation for a great educational institution. Let the superstructure speedily rise for the good of man and the glory of God."

Commendatory Words

FROM EX-PRESIDENT HAYES.

"Kenyon College is now out of debt. Its property and endowments amount to about a half a million dollars. Its location is central and accessible, and in a region of unusual healthfulness and beauty. It is upon such a basis that all who contribute to its endowment fund may confidently expect that their donations will essentially advance the cause of thorough moral and intellectual training in our country."

FROM CHIEF JUSTICE WAITE.

"I congratulate you on the improved condition of things at Gambier. I felt sure last summer that you would be successful in your efforts to get more students, and you know it was my prophecy that money would come if you got the boys. There is no reason why Kenyon should not become the leading Episcopal College in the United States, and I cannot but believe that, if your health and strength are spared, you will make it so. Trinity is overshadowed by Yale and Harvard, while Kenyon stands comparatively by itself in an open field. The objection once made to its type of churchmanship no longer exists, and there is no reason in the world why all should not unite to help you in the work you have so well begun. It gave me very great pleasure to hear of the donations you have received from Mr. Delano, Mrs. Bliss, and others, and you may rest assured they are but the forerunners of more that are to come. You deserve success, and ought not to be permitted to fail for want of money."

FROM GENERAL SHERMAN.

* * * "Surely it is time for Ohio to take a prominent part in university education, as prominent as she has fairly earned in the highest branches of political and military government, and no place in the State is more appropriately located, or is surrounded by more beautiful rural scenery than Gambier; therefore, although I have no claims on Kenyon College, or she on me, I wish her all honor, glory, and success."

FROM MR. JUSTICE SWAYNE.

"I know no institution more deserving, and none where money can be applied with more beneficial results. Nothing is wanting but pecuniary means to enable it at once to take a commanding position, and to exercise a very large influence for good throughout the Ohio and Mississippi Valleys, and the Northwestern States of the Union. The foundations, well laid, already exist; only the superstructure is wanting. Those who give may rest assured that the money will be wisely and well applied, and faithfully according to the direction of the donors."

FROM HON. JOHN SHERMAN.

"Your letter of yesterday, calling my attention to the efforts about to be made to advance the growth and to increase the endowment of Kenyon College, has been received. I heartily sympathize with this movement. I consider the location, surroundings, buildings, and condition of Kenyon College as among the most favorable in Ohio. It would in my opinion have been wiser to have had fewer colleges in our State, and to have concentrated our efforts to the foundation and support of one or two universities. With the growing wealth and population of Ohio, we may yet hope that from our present colleges one or two such universities may spring, where students may gather in greater numbers than the founding of our colleges will allow, and where they will have the advantages of the highest culture, and the assistance of the ablest professors. Kenyon College has many advantages. Besides its unsurpassed location, it has a history of which we may all be proud. It has furnished from among its presidents, professors, and graduates some of the most distinguished citizens of our State and Country. While it is the chief institution of the Episcopal Church of Ohio, it has always been conducted with a spirit of just and generous toleration for all forms of religious belief. I therefore will heartily second your efforts for its further endowment."

FROM HON. GEORGE H. PENDLETON.

"I am rejoiced to hear of the increasing prosperity of Kenyon College. I am told by my good friends in the Board, that in the number of students, as

well as in response to appeals for aid, the awakening interest of the people of our State is very manifest.

"The history of the foundation of Kenyon College endears it to all Episcopalians. Its graduates, eminent in the State and in the Nation, have made its honored name familar at many firesides. Its exceptional advantages of location, combining so much of beauty of scenery and healthfulness of climate, commend it as the home of studious, aspiring youth. The broad and liberal spirit in which its theological doctrines have been taught has disarmed all sectarian opposition.

"I congratulate you most sincerely that your assiduous labor and self-denying devotion has been already so successful.

"I am sure that this is the beginning of the full measure of success which will eventually, I trust very soon, crown your efforts."

FROM HON. WILLIAM WINDOM.

"Kenyon College is well known to me, inasmuch as my youth was spent in Knox County, and so I grew up under the shadow of the College. Your College park is one of the loveliest spots on earth, and there are few things that would give me more pleasure than to revisit the place, with which are associated so many happy memories. You have every advantage at Gambier for the upbuilding of a great educational institution. Your location, your buildings, your record, are all of the best. I hope that you will be successful in your efforts to strengthen and enlarge the influence of the College by adding to your endowment fund."

FROM REV. DR. H. DYER.

"If I had any life and strength in me I should like to take hold and make dear old Kenyon all that it is capable of being made. With its beautiful situation, attractive buildings, and favorable surroundings it ought to be and can be made the best and grandest educational establishment west of the Allegheny Mountains. God grant it."

The following from the editorial columns of the *Cincinnati Gazette* was written by Hon. Richard Smith immediately upon his return from the Commencement exercises of 1881:

"Gambier is one of the best locations in the country for a first-class educational institution, and rich men ought to rally to its support. If the latter who want to do something for the public while they live would visit Gambier, we feel sure that an income of one hundred thousand dollars annually would be speedily assured; if it could be made double that sum, as it ought to be, then the West could compete successfully with Yale, Harvard, and Princeton.

Gentlemen who have money they can spare ought to take this matter into serious consideration. The President of Kenyon is deeply in earnest, and if Mr. Bodine is properly sustained, the institution is bound to flourish."

Extract from the remarks of Hon. Stanley Matthews at the Commencement exercises, June 24, 1880:

"I take great pleasure in embracing the opportunity now offered me of expressing in brief words the very great delight I have experienced in this visit to these old scenes. I rejoice especially in the power of the visible aspects of Kenyon as I now see her, for, in addition to the buildings which have been added, I think I have discovered here the presence of something worth more to Kenyon even than her buildings, and that is the spirit of a new life which will make buildings where forests only grow. I feel very proud that I am a graduate of Kenyon. I feel very proud of Ohio. I am a Buckeye, even of the second generation, and I am glad that all my education, academic and professional, was received from institutions of Ohio. Here, at Gambier, I received the best and most lasting impressions of my life. The formation of whatever character I have was laid in these halls, and, therefore, it would rejoice me beyond measure to see Kenyon not only living and prospering, but growing to be great and commanding — THE institution of the centre of the West. There is no reason why this should not be; there are many reasons why it ought to be; there are many reasons why I think it will be."

At the Commencemet exercises of 1881, there were present Ex-President Hayes, Hon. John Sherman, Hon. Columbus Delano, Murat Halstead, Esq., and Richard Smith, Esq., editors of the *Cincinnati Commercial Gazette;* John King, Jr., now President of the Erie Railroad; Hon. Theodore Cook, and other distinguished visitors. All expressed themselves as greatly charmed with the inspiring views and pure, bracing air of Gambier, and the beautiful and massive buildings of Kenyon College.

Among other things President Hayes said

A TRUE AND EARNEST WORD TO CHURCHMEN.

"The force, the aggressiveness, the influence of the Protestant Episcopal Church in this central region of the West is *fast bound up with Kenyon College. This Church will be a power for good in these States in proportion as Kenyon College is made strong and commanding.*

What Kenyon College Needs To-day, A. D. 1890

For the Endowment of the Professorship of the Latin Language and Literature, $30,000.

For the Endowment of the Professorship of the Greek Language and Literature, $30,000.

For the Endowment of the Professorship of Modern Languages, $30,000.

For the increase of the Endowment of the McIlvaine Professorship of the English Language and Literature, $15.000.

For the endowment of a new Professorship of Biological Science, $30,000.

In addition to these endowments for professorships perhaps the greatest present need of Kenyon College is:

Money for Scholarships

The word scholarship, as thus used, is defined by Webster to mean "maintenance for a scholar; foundation for the support of a student."

The great Universities of Oxford and Cambridge in England count among their most valuable possessions endowments for several hundred scholarships. Some of these scholarships perpetuate the memory of men and women who have been dead for many centuries, but who yet have lived and spoken through the well-trained men they have helped to educate.

The scholarship endowments of some of the New England colleges are as follows:

Harvard	$350,000	Brown	$140,000
Yale	$200,000	Williams	$120,000
Amherst	$200,000	Dartmouth	$100,000

The scholarship Endowments of Cornell University are very large, and were founded through the liberality of the Hon. Ezra Cornell, John McGraw, Esq., the Hon. Henry W. Sage, the Hon. Hiram Sibley, and the Hon. Andrew D. White.

At Johns Hopkins University there are twenty fellowships, each yielding $500 and free tuition; twenty university scholarships, each yielding $200 without free tuition; twenty ordinary Hopkins scholarships, each yielding free tuition, and eighteen honorary Hopkins scholarships, each yielding $250 and free tuition.

Through the liberality of the Hon. Henry B. Curtis and the Hon. John W. Andrews, Kenyon College is in possession of scholarship funds amounting to about twenty-five thousand dollars. It is greatly to be desired that these funds shall be increased. The endowment of a scholarship may vary from one thousand to five thousand dollars. The ordinary sum for such an endowment in Kenyon College should be about three thousand dollars. For one who has lost a son by death, and who desires to perpetuate his memory and his usefulness on earth, what more fitting memorial could possibly be found!

Rev. Dr. Bronson on Scholarships

A quarter of a century ago the Rev. Dr. S. A. Bronson delivered an address during commencement week at Gambier, in which he sketched what he hoped might some day come to pass:

"Under the control of the Trustees or Faculty of this Institution, or of a board of fellows, constituted for the purpose, is the income arising from $1,000,000. This would support two hundred students and enable them to pay well their professors and tutors and all other necessary conveniences for study. These students are furnished and the funds for their support provided in a way something like this: A benevolent person in Mt. Vernon, for instance, has accumulated some means, and as life draws to a close, instead of leaving it all to be the ruin of his family, he gives to the Vestry of St. Paul's Church, $5,000, the interest of which is to be paid to the best student in Knox County, to maintain him through a full course of study at Kenyon College, the examination and the award to be made by the faculty or board of fellows.

* * * Let the same thing that is supposed to have taken place in St. Paul's, Mt. Vernon, be extended to all parts of Ohio, and life, spirit, and ambition will be infused into every school in the State. * * * The institution that shall secure one, two, or three hundred such foundations, and the church that shall be blest with such an institution, will stand far above all others in the land."

Ought we not to have at Gambier scholarships for boys from Cincinnati, Cleveland, Columbus, Toledo, Dayton, Akron, Sandusky, Youngstown, Springfield, and other cities and towns of Ohio, endowed by wealthy men and women living in these towns and cities, and open for competition to students of high character? A liberal donor could thus help at once his own city, a deserving youth, and the cause of human progress.

Scholarships at Harvard

The report of President Elliot of Harvard College, for 1877–78, gives much valuable information concerning the beneficial results of scholarships. Letters were written to about two hundred and fifty persons, who had received aid from scholarships during their college course at Harvard. The letters written in reply "give a very strong impression of the general respectability, usefulness, and worth of the writers as a body. The letters almost unanimously express a sense of obligation for a great benefit enjoyed, a belief that scholarships at Harvard were good for the writers and are useful to the college and

the public, and a purpose to repay, or transmit to others, the benefaction received."

A few brief extracts from President Elliot's report will be read with interest:

"The earliest benefit which scholarships confer is the inspiration of a hope. The hope of getting a scholarship carries many young men to college who, without a hope, would never — to their loss and that of the college and the community — have tried to get a liberal education."

"The incumbents of scholarships, if otherwise they would be penniless or much straitened, are relieved of anxieties, distresses, humiliations, or hardships, which at the best are serious impediments to study, and which have often been so extensive as to endanger bodily or mental health. They relieve young men from wearing anxiety about the necessaries of life, and enable them to live comfortably enough to study."

"The existence of scholarships in the college is a great comfort to parents who were themselves well educated but whose means are scanty; and when the sons of such parents actually win scholarships, the income therefrom relieves what would otherwise be the distressing burden of their college expenses. 'Mine,' says one, 'was of great help to my father, a clergyman, living on a moderate salary.'"

"It is the general testimony of the men who have held scholarships, that the acceptance of the aid did not impair their self-respect, or exert any other unfavorable influence upon their character and lives. A scholarship is generally regarded as an honorable prize to be won, as an incentive to exertion, and a just reward of fidelity."

"When a highly cultivated man, whose whole life has apparently been determined by the nature of his education, says of himself, 'my life has been very materially influenced by my holding a scholarship; I should not have entered college if I had not been assured, in advance, of receiving one; and without that assistance I should not have been able to finish my course,' he describes an obligation which can only be compared with the debt every one owes to father and mother."

"The greater part of the letters received from the men who have held Harvard scholarships, contain strong expressions of gratitude; but the record of their honorable and useful lives already shows, although still short and incomplete, that scholarship endowments yield a sure and rich return in services rendered to the public."

Scholarships at Kenyon

The following letters bearing upon the subject of Scholarships in Kenyon College are interesting and valuable:

FROM EX-PRESIDENT HAYES.

"STATE OF OHIO, EXECUTIVE DEPARTMENT,

"COLUMBUS, 12th June, 1868.

"MY DEAR SIR—Since I saw you on Commencement day, I have been thinking of the project you named to me of establishing a system of prizes, by which a few of the best scholars in the public schools of the State would have an opportunity of obtaining a liberal education at Kenyon College. The more I think of it, the more desirous I am that the plan should have a fair trial. There can be no doubt of its success, if some public spirited and liberal friend of education, and of Kenyon College, can be induced to furnish the funds. Our public schools are now excellent, and are improving. The offer of such an inducement as you suggest will put a large number of their scholars diligently to work preparing to compete for the scholarships. Any gentleman who desires to do a great good, and at the same time to have his name widely and permanently cherished in connection with a most meritorious public benefaction, will hardly find a better way of doing it, than the one which you propose. I feel an especial interest in it both for the sake of our public schools, and for much loved old Kenyon. If in any way I can aid you, do not hesitate to call on me.

"Very respectfully your friend,

"R. B. HAYES.

"RT. REV. G. T. BEDELL, Gambier, O."

FROM BISHOP KERFOOT.

"BISHOP'S HOME, No. 11 CLIFF STREET,

"PITTSBURGH, March 27, 1879.

"MY DEAR DR. BODINE—I am very decided in my opinion that scholarships ought to be always prizes, won either in competitive examinations, or, what would be better, by record of absolute, not merely comparative, excellence. If any young man cannot prove his real excellence and intellectual power, the Church had better leave him as a pious layman to become a doctor, lawyer, a merchant or mechanic, and not tempt mediocrity to try to enter the ministry to her loss and his own. I would give a scholarship, or society stipend, to a promising young man in real, but yet not too severe examination

TO START WITH; but stringent demands of excellence each year afterwards are essential to any wise dispensation of such helps. Unusual moral force and conscience will quicken any solid youth to reach such demands on his brain; if not — if his heart and head together can not or do not bring him up to the higher line — the Church does wrong to encourage or sustain him in seeking the ministry. *If* it be (this I doubt) that thus some pious soul who might do good in the ministry is not duly helped — *then* his usual zeal will win unusual individual help, but no wise *system* will embrace his case. I hesitate about speaking confidently as to the condition of 'need' coming in. But I very much incline to the idea that competitive prizes should be open to *all* who will compete. This makes prizes honorable in every sense, and they would be generally won by the plucky, talented, religious youth, who seeks the ministry. Anyhow, we don't want many who could not, or would not win. College youths for years past have said — with some reason — that the future parsons in their classes, whose piety was their sole merit, were generally feeble fellows, without pluck, force, or brain. Exact *excellence*, absolute or comparative, year by year, and we will win men worth ordaining, and other men will esteem the ministry more duly and seek it at their own cost.

"Very truly yours,

J. B. KERFOOT."

REV. DR. STANGER ON SCHOLARSHIPS AT KENYON.

A few years ago a prominent clergyman, an alumnus of Kenyon College, in a communication to the *Standard of the Cross*, said: 'There are many churchmen within the bounds of the dioceses directly interested in Kenyon who might immediately establish such scholarships to be under the wise control of the faculty of the institution. And, let me say further, there are *many* of the alumni of the college who, having been trained to think and act within her halls, have gone forth into useful and successful lives in the world, might, and we think ought to, consider seriously whether it is not possible for them now or hereafter to place such a memorial in Kenyon. I am free to confess that I believe there are many of us who owe so much to her loving care and training that we are morally obligated to work towards this end.'"

BISHOP BEDELL'S PERSONAL TESTIMONY.

"While reading what you press on the subject of Scholarships, it occured to me that, so far as now appears, I owe my education, and, consequently, my present opportunity of influence and work for our Lord Christ and his Church, to the aid given me by Scholarships. Except for the small amount which I made as private tutor in Philadelphia during one year, I am indebted entirely to the Church for twelve years' instruction in school, college, and theological

seminary. Nor do forty years of work in the interests of the Church diminish my sense of obligation to Dr. Muhlenberg, and others like-minded in Philadelphia, who cared for me then. Surely, if any one may plead the cause of Scholarships at Gambier, I may. You have not said one word too much or too earnestly. I pray God that many a Christian and many a Churchman will be led by your words to establish for both the College and Theological Seminary these fountains of opportunity."

The Sudden and Large Development of Lafayette College

Lafayette College at Easton, Pennsylvania, is an old college under the control of the Presbyterian synod of Philadelphia. For many years its classes were small indeed. So very small were they that in 1863 it was strongly urged upon the Board of Trustees to close the college doors. At that date the total available income was reported at not more than $4,000.

What a change has since been wrought! Splendid buildings have sprung up, and the number of students has increased tenfold. But why? Because Ario Pardee and other benevolent gentlemen, realizing the stewardship of wealth, have given thousands and hundreds of thousands of dollars to bless humanity through the large development of a great educational institution.

Edwin M. Stanton

Edwin M. Stanton once said: "If I am anything or have done anything in the way of usefulness, I owe it to Kenyon College." Does not the college which so trained Edwin M. Stanton, the college in which his gifted son, Edwin L. Stanton, was the valedictorian of his class, and which both father and son devotedly loved, deserve well of his countrymen? In the dark days of our civil war Edwin M. Stanton wielded tremendous power for the good of his country. He labored unselfishly and untiringly, with herculean mind and will, and we share the fruit of his labors. Ought there not to be some fitting memorial of Stanton at Kenyon College?

Henry Winter Davis

Henry Winter Davis was another gifted son of Kenyon. He has well been called "the most accomplished parliamentary orator of his generation." But more than this, he was the friend of the down-trodden and the oppressed, the eloquent apostle of truth and righteousness. In the halls of Congress he served his country magnificently well. There ought also to be some suitable memorial of him at Kenyon.

And so of David Davis, United States Supreme Judge, and Senator from Illinois, and the intimate friend of Abraham Lincoln.

And so of Stanley Matthews, also United States Supreme Judge and Senator.

And so also of many who have filled less conspicuous places than these and other great sons of Kenyon, but who were faithful as College students, and who filled useful places in life, and whose memory is dear to friends and relatives; brave, true, noble men who have helped to make the world better than they found it.

Kenyon College is repeating to-day the experience of Harvard, Yale, and Princeton fifty years ago—an experience of insufficient means and of an earnest struggle for an adequate endowment. In the Eastern colleges the struggle has been successful. Let us see to it that it shall be similarly successful in the case of Kenyon College.

[From the Cincinnati Daily Gazette, January 30, 1882.]

One Ohio College—Kenyon's Achievements and Prospects—Higher Education in America—Gifts of Individuals to Colleges—Kenyon's Right to Lead in Collegiate Education in Ohio

The Rev. Dr. Bodine, President of Kenyon College, conducted the service and preached in Christ (P. E.) Church, East Fourth street, yesterday morning, a sermon that was intended to be rather a statement of the prospects of Kenyon College. The attendance was large, and the music, as usual, very fine. After the service Dr. Bodine spoke as follows:

I wish to speak to you to-day, my friends, about a matter which I am wont to present from time to time, as opportunity offers, to intelligent and Christian men and women—a matter about which in times past I have said something from this place, but which I wish this morning to discuss with greater plainness and fullness. I mean the matter of Christian education as that work is being carried on at Gambier. I am frank to say that this work interests me deeply, and that it concerns me; but it also concerns you. It is not my work alone. The men who laid the foundation of this Church in Ohio, the men who have given of their toil and their means and prayers for the Church and for humanity, have been the men who have cared most for Gambier. I believe this to be the most important single work in which our Church is at this time engaged—in the language of ex-President Hayes, used at our last commencement: "The force, the aggressiveness, the influence, of the Protestant Episcopal Church in this central region of the West is fast bound up with Kenyon College. This Church will be a power for good in these

States in proportion as Kenyon College is made strong and commanding." In my judgment Gambier sustains to our Church's life in this part of our country very much the same relation that the heart sustains to the body. Let the life pulses beat vigorously at this Church center and there will be "more life and fuller" in all our churches and in all our parishes.

As some of you know, I have been relieved from all administrative duties at Gambier for some months to come, that I may give my time and energy to the furtherance of an effort which is being made to procure for Kenyon College the money which is needed for its present development. In connection with this work I have reached the conclusion that it will be of value if I try to tell the story of the needs and claims of Gambier to some of our congregations.

The truth is that this matter of the Church's duty to the cause of education has not been brought before our people as it ought to have been, and the result is that misconceptions, altogether natural and excusable, abound. For example, it seems to be not generally known and understood that a college is founded and must be carried on, not alone upon business principles, but upon benevolence. Our colleges are not self-supporting any more than our hospitals are self-supporting. A college can not begin its life, nor can it continue its life, without gifts from the State or from wealthy men; in a word, without endowments or gifts of money a college can not exist. I do not know of a single self-supporting college in the United States or in Europe.

WHO SHOULD SUPPORT COLLEGES?

This being so, the question arises, who ought to help our colleges—the State, or wealthy individuals, or both?

A glance at the history of higher education in our land will throw light upon this question.

Harvard is the oldest of our American colleges. It was established in the year 1636 by an act of the Legislature of the colony of Massachusetts Bay, appropriating thereto the sum of £400. To us this sum seems very small wherewith to begin to found a college; but it was larger than an entire year's taxes for the colony. Thousands then were comparatively greater than millions to-day.

In the year 1638 John Harvard, a young clergyman, was called to his rest. More than half of his property (300 books and £800 in money) he bequeathed to this infant college. He was a wise and cultured man, and knew the value of education. He was a great-hearted man withal, and longed to bless his fellow-men. He dreamed not of undying fame; but the fame is his. By this one act he has made himself immortal upon the earth. The name of Harvard College was at once fixed upon. The money which he left was verily a god-

ASCENSION HALL, FROM THE SOUTHWEST.

HUBBARD HALL, LIBRARY BUILDING.

send; but besides, his example was weighty and contagious. The magistrates subscribed £200. The common people gladly followed. One reads with curious interest to-day the list of some of their gifts—a fruit dish, a sugar spoon, five shillings. Their gifts were small; but like the widow's mite, some of them to-day are, no doubt, remembered in heaven.

Harvard College was thus in the beginning aided by the State, and also by individual men and women. Until long after the revolution yearly grants were made by the Legislature; but let it be noted that whereas the State has given to Harvard College an aggregate of several hundreds of thousands of of dollars, individual men and women have given as many millions.

In the year 1700 several Congregational ministers met in New Haven. Each had brought with him a few books, concerning which he said as he laid them upon the table: "I give these books for founding a college in Connecticut."

Gov. Yale, a distinguished Englishman, gave friendly aid, and thus the name was given Yale College. Bishop Berkeley did even more for the college than Gov. Yale. Other friends followed, and the Legislature of Connecticut at once granted an annuity of £60.

The history of Princeton and Columbia, and of the other older colleges of our land, is much the same. No one of them has ever been self-supporting. They have been aided by the State, and more largely by benevolent and philanthropic men.

The older educational institutions of our land were none of them either supported or controlled exclusively by the State—clergymen had much to do with both their establishment and guidance. A godly and well trained ministry was looked upon as a thing of primary concern. Moreover, it was accepted as a principle true for all callings and professions—

> "'Tis education forms the common mind,
> Just as the twig is bent the tree's inclined."

And, therefore, these men, noble, self-sacrificing men, gave of their labor and their wealth for collegiate education.

So far as I know, the first professorship founded by a single individual was that established in Harvard in the year 1760 by Thomas Hancock. All honor to his name. Much larger gifts have since been made, but none more worthy of the highest praise. Such men as he were the first to appreciate the worth of education, both to the individual himself and to the nation he is called to serve. The example of such men has been largely followed; so that to-day the stream of benificence toward education flows like a mighty river; but let us not forget the little rivulets among the hills from which all our glory and success in higher education have come.

GIFTS TO COLLEGES.

I notice that, according to the report of the Commissioner of Education, in a recent year more than $12,000,000 were given to our American colleges. No wonder that some of these colleges are becoming strong. Look at the list of their endowments to-day. I give them in round numbers:

Columbia (all schools)	$5,000,000
Harvard (all schools)	4,000,000
Johns Hopkins	3,000,000
Lehigh University	2,000,000
Cornell	1,500,000
Princeton	1,000,000
Yale	1,000,000

[NOTE—By judicious investments the endowments at Cornell have been increased to more than five millions.]

And others reaching well up toward a full round million. And how munificent have been the gifts of individual men and women:

George Peabody	$5,000,000
Johns Hopkins	3,000,000
Judge Asa Packer	2,000,000
Isaac Rich	2,000,000
Mrs. Valeria G. Stone	1,500,000
Henry F. Durant	1,000,000
John C. Green	1,000,000
Samuel Williston	1,000,000

While reaching up into the hundreds of thousands, we have such names as Ezra Cornell, Henry W. Sage, Jos. E. Sheffield, Ario Pardee, Nathaniel Thayer, Judge Tappan Wentworth, W. W. Corcoran, Sophie Smith, Erastus Corning, Wm. Thaw, Thos. A. Scott, Amasa Stone, of Cleveland, who has but recently given $500,000 to an Ohio college, and Alexander Agassiz.

Such men give dignity to wealth and ennoble the possession thereof. Well has Lieber said that to "call such gifts princely, or even imperial, were simply to use a sinking figure of speech. Princes never bestow such gifts of that which is their own. May we not call it American republican munificence?"

The Father of his Country set a good example in this regard. After providing for his wife, and giving direction for the manumission of his slaves, he proceeds in his will, first, to give $4,000 to an academy in Alexandria, and then to dispose of his shares in the James River and Potomac companies (which had been given to him by the Commonwealth of Virginia, and the par value of which was $35,000) for educational purposes, part to Liberty Hall Academy and part to a University.

John Adams, the second President of the United States, bequeathed to the academy at Quincy a lot of land and his library of more than 2,000 volumes.

And over the grave of the third President of the United States you can read to-day these words: "Here was buried Thomas Jefferson, author of the Declaration of Independence, of the statute of Virginia for religious freedom, and founder of the University of Virginia."

AID TO OHIO COLLEGES.

The men who laid the foundation of our government were men who knew the worth of education. It is not, therefore to be wondered at that when in 1785 the ordinance for the government of the Northwest Territory was passed it should have contained this noteworthy provision: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." In accordance with this provision, as you know, certain sections of land were set apart for the support of common schools; and a grant of a township of land was made to the Ohio University at Athens, and a similar grant to Miami University at Oxford. Then followed the charter of Kenyon College, and then in order Western Reserve, Granville, Marietta, Oberlin, and Delaware.

The State of Ohio has done something in the matter of gifts for collegiate education, but individuals have done vastly more. Patriotic and philanthropic men and women have thus far given $5,000,000 in all to our leading colleges; so that to-day, in the matter of endowments for collegiate and university education, Ohio stands fourth among the States—(1) New York, (2) Pennsylvania, (3) Massachusetts, (4) Ohio, (5) Illinois.

Concerning the future of collegiate education in Ohio, this much, I think, may fairly be said: Beyond question, we are going to have several strong colleges in Ohio, and these colleges must be amply endowed. Ohio has to-day more than 3,000,000 of people, while New England has 4,000,000. Now, New England has at least ten colleges, some of which we recognize as great, and all of which we deem respectable. If New England sustains ten good colleges, can not Ohio sustain six or eight?

However, this is to me and to you a matter not of primary concern. The question for us to settle, a question in which we ought to have a deep and abiding interest, is, whether Episcopalians of Ohio and the contiguous States can not make Kenyon College strong and great, and whether we ought not to do so at once. Now concerning this question as thus expressed there can be no possible doubt. It must be answered in the affirmative.

POSSESSIONS OF KENYON COLLEGE.

Let us look for a moment at what Kenyon College has to-day:

First of all, Kenyon College has acquired a right to live; and more than this, a right to lead in collegiate education in Ohio. Unless a college to-day

starts with an immense endowment fund, running up into the millions, the question of continued and useful existence is very doubtful. Simply to settle the question whether the college has a right to live must ordinarily take a quarter or half a century. This has been already settled for us at Gambier. We are alive to-day, hearty and vigorous, ready and eager to push toward a splendid success. In one word, we have a history, and we have a constituency. Let a new paper start in Cincinnati to-morrow. With large capital it might succeed, but without it, never. Such newspapers as the *Gazette*, and *Commercial*, and *Enquirer* have acquired the right to live, and with advancing years to grow stronger and stronger. They were founded long ago, and have pushed their way with difficulties great and apparently almost insurmountable before them, but with an unfaltering courage that never knows defeat. Just so with our greater colleges. Their first years must be years of conflict and struggle, but if they bear this conflict well, if they conquer in the struggle, then large success must surely come. Speaking simply as a business man, interested in higher education, I would not take to-day, half a million dollars for the good will of Kenyon College. Besides this, however, we have the best buildings belonging to any college in Ohio, the best location, and a fair beginning in the way of endowment. And more; as John Sherman puts it: "Besides its unsurpassed location, it has a history of which we may all be proud. It has furnished some of the most distinguished citizens of our State and country." Yes, indeed, Kenyon College has a record; a splendid record. Men who love their country will not willingly let die a college that bears upon its rolls such names as President Hayes, and David Davis, and Stanley Matthews, Edwin M. Stanton, and Henry Winter Davis, that peerless parliamentary orator. Kenyon's sons, good and true, are to-day filling positions of honor and trust both in Church and State.

My friends and fellow Churchmen, the truth of the matter is that we have to-day a splendid opportunity at Gambier for doing great things in education, and so helping to lift our work to a level of far higher usefulness. As Chief Justice Waite says: "There is no reason why Kenyon College should not become the leading Episcopal college in the United States." In New England we began too late; in the Middle States we failed for years to occupy the ground; but in Ohio we began among the first, and to-day we stand confessedly among the foremost in the race. Let us push forward with still greater vigor, and great glory shall be ours; while on the other hand, let us but fold our arms in lazy lock and we must ignominiously fall behind. A college must have a constituency. It must have a governing body, an organization that is responsible for its control and support. We have a few successful State institutions in our land — not many — the danger of falling a prey to self-seeking politicians has been too great. So, almost naturally, the control

of collegiate education has passed into the hands of those connected with some one of the different religious bodies of our land. Harvard is controlled by Unitarians, Yale by Congregationalists, Princeton by Presbyterians, Columbia, by Churchmen, and, in Ohio, our leading colleges have each given a controlling interest to some one of our great religious bodies. We might possibly wish that this were otherwise, but our wishes will not avail. It is too late, even if it were desirable, for the State to take control of collegiate or university education in Ohio — our leading colleges will not pass under State control. Athens and Oxford are beacon lights to warn from this. They will continue to be controlled by men of intelligence, chosen either for their religious belief or their weight of character, or both combined. The Methodists realize this, and are pushing forward vigorously. The Presbyterians are not asleep. The Baptists are fairly wide awake. Some years ago Mr. Barney and a few others in Dayton gave them $75,000 towards $200,000, which was raised for an endowment. And, within a year past, I am told that they have raised $200,000 more. Western Reserve College moves to Cleveland, and one generous man gives half a million. And shall nothing be done for Kenyon, or next to nothing? With the vast wealth belonging to Churchmen, shall we fail to do our share, and thus lose the vantage ground, which, beyond question, we now have? Are we less patriotic, less intelligent, less benevolent than other men? There are a dozen men of large wealth in Cincinnati who, if led to give to any collegiate institution, would naturally choose to give to Kenyon College. I can not but believe that if such men could realize what other wealthy men in various parts of our land have been doing, and what an impetus to our good work at Gambier would come with added means, they would speedily determine to build in connection with Kenyon College an educational monument that would stand for light and strength all through the ages. We are to-day at Gambier like some great mill owner who has secured a magnificent site, with water power almost limitless, has put up splendid buildings, and yet lacks for machinery. Fifty per cent. of added capital would quadruple that machinery, and so bring a fourfold return. Our property and endowments at Gambier to-day amount to half a million dollars. Give us the additional quarter million our Trustees appeal for, and four times the good can be done that would be otherwise accomplished. To stand still with us is ruin. To go back ought not for a moment to be thought of. The only voice that should ring in our ears is the voice of the great Father above: "Speak unto the children of Israel, that they go forward."

CONSIDERATIONS IN GIVING.

It remains for me to speak of the considerations by which in giving of our money, our interest, or our prayers, to this higher education we should be chiefly moved.

I appeal to you, first as citizens of Ohio. I appeal to all, because all have some influence, and all can give something of value.

Beyond question Ohio is a great State—great in the influence of her public men, great in her agricultural resources and mineral treasure, great also in her accumulated capital. She has to-day a larger population than the United States had at the time of the revolution. In the words of E. D. Mansfield: "Ohio will at no remote period reach nearly the density of Belgium, which will give her nearly 10,000,000 of people. Long before another century shall have passed by, the single State of Ohio will present four-fold the population with which the thirteen States began their independence, more wealth than the entire Union now has, greater universities than any now in the country, and a development of arts and manufactures which the world now knows nothing of."

Ohio will have—must have—great colleges and universities. Let us see to it that they come quickly, for they are greatly needed to-day. The sons of Ohio, in the main, must receive their education at home. The rule is that young men must, mostly, go to college at some place near at hand. Three-fourths of the graduates of Harvard College are natives of New England. Of the 830 at present in College, 500 are from Massachusetts. Three-fourths of Princeton's sons have, I suppose, been born within a radius of a hundred miles. And so, largely, with the alumni of Yale and Columbia. These proportions have changed somewhat of late, but I fancy that for generations yet to come they must continue much the same. The last Harvard Catalogue has among its undergraduates the names of twenty-three who are from Ohio. There are probably 100 Ohio students in the leading Eastern colleges, whereas there are not less than 1,500 or possibly even 2,000 Ohio young men attending our Ohio colleges. Stanley Matthews said, not very long ago: "I feel very proud that I am a graduate of Kenyon. I feel very proud of Ohio. I am a Buckeye, even of the second generation, and I am glad that all my education, academic and professional, was received from institutions of Ohio." Either from choice or necessity Ohio's sons will mainly be educated in Ohio. And will you not see to it, my friends, that some of these young men have given to them opportunities for the very best educational training? In your judgment is there anything too good for the sons of Ohio to receive at home? Are you proud of Ohio, and do you desire the continuance of her present strength and glory? Then see ye to it that in education she shall continue to advance and prosper.

THE WELFARE OF SOCIETY.

I appeal to you in the second place, as intelligent men, interested in the welfare of society, and having strong personal interests at stake, interests that concern yourselves and your children.

"Forty millions at your first century," said Prof. Huxley, in his address at the opening of the Johns Hopkins University; "at the second, two hundred millions. You and your descendants will have to ascertain whether this great mass will hold together. As population thickens in your cities, and the pressure of want is felt, the gaunt specters of pauperism will stalk among you, and Communism and Socialism will claim to be heard. Truly America has a great future before her—great in toil, in care, and in responsibility; great in true glory, if she be guided in wisdom and righteousness; great in shame, if she fail. It is for the highest interest of mankind that you should succeed. But the one condition of success, your sole safeguard, is the moral worth and intellectual clearness of the individual citizen. Now, education can not give these, but it may cherish them and bring them to the front, and the universities may be and ought to be the fortresses of the higher life of the nation."

I believe this, my friends; I believe, moreover, that in a land like ours one guides and controls the masses by guiding and controling their leaders. Where are we to look for our future Congressmen and Senators, our professional men, our editors, and our judges? Where, but to our colleges? A large portion of these leaders in times past have been college men, and so it will be in the days to come. Your property interests are going to be affected by the actions of these men. And can you afford to neglect to help an educational institution at your very doors, which has claims upon you, and which labors to uphold the standard of thorough mental training and high and noble character? A Justice of the Supreme Court of the United States recently testified: "At Gambier I received the best and most lasting impressions of my life. The formation of whatever character I have was laid in these halls." It must ordinarily be so. The days of college life are critical days. The seed of truth and honor and righteousness sown then bears fruit in after life an hundred fold. As good citizens, simply, we ought to do what we can to help in this work of higher education.

THE LIFE HEREAFTER.

I appeal to you in the third place as men who are not going to live here on earth forever; as men pressing on to the eternal life beyond. "Make to yourselves friends," says our Divine Master. I quote from the revised version, "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they (that is, the friends whom you have made) may receive you into the eternal tabernacles." The time is coming when for each one of you the power of money shall fail. Death will call, and thereafter you can not use your money as you choose. Meanwhile, says Christ, make to yourselves friends with your money, that when your hold of it shall cease, and your feet press the cold, dark river, these friends may be waiting to receive you on the other side. I believe, myself, that there will be many an

unexpected meeting in the heavenly land that will bring great joy. A gentleman wrote me a note one day after listening to a sermon which had impressed him, in which he said that if he did not meet me again on earth, he should make it his business to look for me in heaven. I was naturally amused by the form of expression, but after all, I could not doubt that the man had the right idea. There are men whom I have never seen on earth whom I love. I expect to meet them, and know them, and tell them of my gratitude and affection in the better life beyond the grave. There are men whose writings have been to me a light in darkness. There are men whose noble lives have inspired me and cheered me on. I have never seen them here, but I shall see them and thank them in the great hereafter. Qualities of intellect and heart may thus leave their impression after one has passed away from earth, and money may do the same. The Bible never underrates money. It always recognizes its tremendous power. But it does warn men against covetousness, which is idolatry. It urges men to be its master, and not its slave, and it does tell them most earnestly of a bank of deposit which can never fail, though the earth be removed and though the mountains be carried into the midst of the sea. It tells them that treasure used for noble and unselfish ends is so much treasure laid up in heaven.

Edward Everett has beautifully said: "Well does the example of John Harvard teach us that what is thus given away is in reality the portion best saved and longest kept. In the public trusts to which it is confided it is safe as far as anything human is safe from the vicissitudes to which all else is subject. Here neither private extravagance can squander, nor personal necessity exhaust it. Here it will not perish with the poor clay to whose natural wants it would else have been appropriated. Here, unconsumed itself, it will feed the hunger of the mind, the only thing on earth that never dies, and endure and do good for ages after the donor himself has ceased to live in aught but his benefactions."

I should like to be able to give money that would help young men to get an education through all generations. I am sure of the gratitude and the service with which they would amply repay me in the ages to come. If I were rich, I believe that I should feel as Samuel Williston did when he gave his hundreds of thousands of dollars, and wrote: "Believing that the image and glory of an allwise and holy God are most brightly reflected in the knowledge and holiness of his rational creatures, and that the best interests of our country, the Church, and the world are all involved in the intelligence, virtue, and piety of the rising generation; desiring, also, if possible, to bring into existence some permanent agency that shall live when I am dead, and extend my usefulness to remote ages, I have thought that I could in no other way more effectually serve God or my fellow men than by devoting a portion of the

property He has given me to the establishment and ample endowment of an institution for the intellectual, moral, and religious education of youth."

Ah, my friends, endowments like that outlast the ages!

CHURCHMEN AND CHRISTIANS.

I appeal to you, lastly, as Churchmen, and as Christians. When Henry Clay's last earthly days had come, he said that there were two things that gave him hope for the future of our land. The one was the Supreme Court of the United States. The other was the Protestant Episcopal Church. This Church is our heritage—a heritage enriched with the wisdom and the piety of eighteen Christian centuries. No Church is so well qualified to take the lead in higher education. Gov. Dennison tells me that Mr. Lincoln said to him one day: "It is very remarkable that so many members of my Cabinet have been Episcopalians—Seward, Chase, Stanton, Blair, Father Welles, yourself, all Episcopalians." As you know, friends, this Church is attracting to itself more and more of such men, and when they do not themselves go so far as to leave the religious bodies with which they have been connected, how often do we hear them say, "If I had my life to go over again I should join the Episcopal Church, and I should be glad to see my children members of that Church to-day." This Church of ours is a grand bulwark of liberty and righteousness. It is the Church that holds fast to the form of sound words. The value of its liturgical service is being more appreciated every day. And it is beginning to be found out that it is the "roomiest Church in Christendom." It does not put its communicants into a straight jacket. It does not require their assent to a complicated system of religious doctrine. It simply asks them if they believe the articles of the Christian faith, as contained in the Apostles' Creed, and pledges them to strive through God's help to obediently keep His commandments. In a word, this Church is catholic, broad, liberal, and at the same time soundly and thoroughly Christian. Our young men must be educated under the influence of some religious teaching. Let us rejoice that we are able to give them the best. Well do our Trustees say in their appeal: "Christian character is worth more than any measure of mental endowment, worth more as a personal possession, worth more as an outward influence, worth more even as mercantile capital. In these days of rich insolvencies, and respectable defalcations, and cultured embezzlements, real Christian character is to be more and more at a premium. In too many of our colleges Christianity is overlooked. and in too many others it is so presented that it does not attract the noblest natures, nor do the best work. When rightly apprehended it is an adequate cause for the production of all that is strongest, and truest, and bravest, and noblest in human character. It ought to be so presented that it will be seen to be such a cause, and felt to be such a cause. We believe that it is so presented at Gambier." Kenyon College thus

appeals very strongly to Churchmen. Our men of means should rejoice to be able to help so good a cause. But, more than this, there must be men outside the pale of any Church, who have money they would like to use to bless their fellow men, and help their country. I wish that such men might be led to consider the great value of this foundation which has been already laid by Kenyon College. Upon this foundation let them build their enduring monuments. The Trustees of Kenyon College have always been among the best men of Ohio. Our leading business men and lawyers (one of them now Chief Justice of the United States) have been glad to give of their time and brains and efforts for the good of this grand old college. As it has been in the past, so will it be also in the future. The man who gives to Kenyon has, in the character of the men who do and will control it, the very best guarantee that his money will be, in the language of Mr. Justice Swayne, "wisely and well applied, and faithfully, according to the direction of the donor."

COLLEGES OF THE WEST.

I have spoken this morning chiefly to men of Ohio. In doing so it is possible that I may have given the impression that Kenyon College is exclusively an Ohio institution. But I rejoice to say it is now much more. Within a year Trustees have been elected from Michigan, Indiana, Kentucky, West Virginia, and Western Pennsylvania, and to-day such men as Gov. Stevenson, of Kentucky, and Gov. Baldwin, of Michigan, are cordially working with our Ohio Trustees that we may all speedily see Kenyon, in the words of Stanley Matthews, "not only living and prospering, but growing to be great and commanding—the institution of the center of the West." "There is no reason," he adds, "why this should not be; there are many reasons why it ought to be; there are many reasons why I think it will be."

Our outlook before has never been anything like so good as it is to-day. Our students are rapidly increasing in numbers. There has been a gain of more than 100 per cent. within three years. Our friends seem to be waking up to a realization of the immense worth of Kenyon College. "Let us make it a great college," they say, "worthy of the great West, and worthy of our grand old Church. We do not want one college in Ohio, and one in Indiana, and one in Kentucky, and one in Michigan. We want one great college that shall draw from all these States." Gov. Hendricks recently said: "I should regard it as a calamity to see Churchmen attempt to establish a college in Indiana. No! Let us unite and make Kenyon College great." Thank God that the wisdom of this policy has been seen, and that it has been acted upon. By this single act Kenyon College has made great forward strides.

Thirty-five years ago Abbott Lawrence gave $50,000 to Harvard College. His brother, Amos Lawrence, thereupon wrote to him in words as follows:

"'Dear Brother Abbott — I hardly dare trust myself to speak what I feel, and therefore write a word to say that I thank God I am spared to this day to see accomplished by one so near and dear to me this best work ever done by one of our name, which will prove a better title to true nobility than any from the potentates of the world. It is more honorable, more to be coveted than the highest political station in our country, purchased as these stations often are by time-serving. It is to impress upon unborn millions the great truth that our talents are trusts committed to us for use, and to be accounted for when the Master calls. This magnificent plan is the great thing that you will see carried out if your life is spared, and you may well cherish it as the thing nearest your heart. It enriches your descendants in a way that mere money never can do, and it is a better investment than any you ever made."

I believe this to be true. Abbott Lawrence was Minister to England. He "came within one" of being President of the United States. But he has left his descendants a better title to noble rank. By reason of this act of benevolence he is counted as among the princes of the earth. But more — the Lawrence family in and around Boston is a better family to-day, more happy and more prosperous than it would have been if its founders had not so generously given away their hundreds of thousands of dollars. The gifts of Abbott and Amos Lawrence were the best investments they ever made.

Let us hear, then, the conclusion of the whole matter. As Oliver Wendell Holmes puts it,

> God bless you, gentlemen, learn to give
> Money to colleges while you live."

Follow thus the example of Lawrence and Peabody, of Durant and Packer. But, if this may not be, give money by your wills to bless your fellow men, and to perpetuate your own memory and usefulness throughout all generations.

What Gambier has Done for the Ministry

Kenyon College is like most of the older colleges of our country — Harvard, Yale, Princeton, Dartmouth, Williams, Amherst, Trinity — and like most of the older colleges of Ohio — Marietta, Western Reserve, Oberlin, Delaware, Granville — in that it was established primarily to train men for the Christian Ministry. Has it been successful in this, its first great object?

The total number of the graduates of Kenyon College is about six hundred. Of these graduates, about two hundred, that is about one-third of the entire number, have given themselves to the work of the sacred ministry. In addition thereto, there have been more than a hundred graduates of the Divinity department who were not graduates of the Collegiate department; so

that more than three hundred clergymen have received either their collegiate or their professional training, or both, in Gambier.

As a body of men, these clergymen have been successful in their work, and have done great good in the Master's service.

Two have become Bishops, the Rt. Rev. J. P. B. Wilmer, D. D., Bishop of Louisiana, and the Rt. Rev. J. M. Kendrick, D. D., Missionary Bishop of Arizona and New Mexico. Some of Kenyon's sons, also, have labored faithfully as missionaries, not only on the frontier of our own country, but in Africa, China, and Japan.

The Rev. Dr. A. V. G. Allen, Professor in the Divinity School at Cambridge, Mass., widely known, at home and abroad, through his books, "The Continuity of Christian Thought," and "Jonathan Edwards," and one of the ablest of living theological writers, is a Kenyon graduate of the class of 1862. His gifted and scholarly neighbor at Boston Highlands, the Rev. Percy Browne, is a graduate of the class of 1864.

Of the graduates of the Theological department, no one has wielded greater influence, or is deserving of higher honor, than the Rev. Dr. Heman Dyer, of the class of 1834. The Rev. Dr. John Cotton Smith was graduated in 1848. Who that knew him can ever forget his winning graciousness, his brilliant conversational powers, his charming eloquence, his vast attainments in literature and philosophy, as well as in Christian Theology. He was one of the mighty men of his generation. The Rev. Dr. Noah Hunt Schenck was graduated in 1853. He too, was a man of mark and power.

Two graduates, who are now in the maturity of their powers, are widely known: the Rev. Dr. David H. Greer, the earnest and eloquent rector of St. Bartholomew's Church, New York, and the Rev. Dr. William S. Langford, the efficient General Secretary of the Board of Missions.

It would be invidious to mention the names of Ohio clergymen who have reflected honor upon Kenyon as their Alma Mater. They are numbered by scores. Some of them are to-day filling positions of prominence and great usefulness. In times past, they have been everything to the Church in Ohio, filling very many of her parishes, and nobly doing their heroic work.

Kenyon College has done great things for the State. Her graduates have been honored in the halls of Congress, in the Senate, on the Supreme Bench, and one as President of the United States. Four, who were indebted for her training, became Major Generals during the War of the Rebellion, and hundreds fought and suffered for their country, many of them in positions of high responsibility. But Kenyon has also done great things for the Church. Some of her sons have done martyr service in the cause of the King of Kings. In the future as in the past may she nobly serve the best interests of our country, and of that higher, that Eternal Kingdom, which is "not of this world!"

Gifts to Kenyon College in the Past

The number of persons who have generously contributed of their means to help the good work of Kenyon College is very large. The names of between three and four thousand donors are printed in Dr. Bronson's "Memento," which was published in the year 1860.

The following list contains the names of those who have given a thousand dollars or upwards:

Lord Kenyon.....England
Lady Rosse.....England
Rev. J. M. Rogers.....England
Mrs. Hannah More.....England
Timothy Wiggin, Esq.....England
Bishop Chase.....Ohio
William Hogg, Esq.....Brownsville, Pa.
Arthur Tappan, Esq.....New York
Thomas Smith, Esq., King George's Co., Va.
Charles Hoyt, Esq.....Brooklyn, N. Y.
Dr. Abraham Hooe.....Virginia
Mrs. Stuart.....Virginia
P. G. Stuyvesant, Esq.....New York
Charles D. Betts, Esq.....New York
Rev. Archibald M. Morrison.....New York
Mrs. C. A. Spencer.....New York
John D. Wolfe, Esq.....New York
James F. Sheafe, Esq.....New York
Mr. Barclay.....New York
E. W. Cunningham, Esq.....Brooklyn, N. Y.
Nicholas Luquier, Esq.....Brooklyn, N. Y.
Thomas H. Powers, Esq.....Philadelphia
Jay Cooke, Esq.....Philadelphia
Joseph Harrison, Esq.....Philadelphia
John Bohlen, Esq.....Philadelphia
Miss Bohlen.....Philadelphia
Dr. John Johns.....Maryland
Bishop McIlvaine.....Ohio
Bishop Bedell.....Ohio
Mrs. G. T. Bedell.....Ohio
Robert B. Bowler, Esq.....Cincinnati
Mrs. R. B. Bowler.....Cincinnati
Larz Anderson, Esq.....Cincinnati
Wm. Procter, Esq.....Cincinnati
Griffin Taylor, Esq.....Cincinnati
Henry Probasco, Esq.....Cincinnati
S. S. L'Hommedieu, Esq.....Cincinnati
Brothers Kilgour.....Cincinnati
George Peabody, Esq.....England
Wm. Welsh, Esq.....Philadelphia
W. A. Franciscus, Esq.....Philadelphia
E. R. Mudge, Esq.....Boston
Robert H. Ives, Esq.....Providence, R. I.
Frank E. Richmond, Esq.....Providence
Wm. H. Aspinwall, Esq.....New York
Stewart Brown, Esq.....New York
Frederic G. Foster, Esq.....New York
William B. Astor, Esq.....New York
James M. Brown, Esq.....New York
Samuel D. Babcock, Esq.....New York
Frederic De Peyster, Esq.....New York
John Brooks, Esq.....New York
Platt Benedict, Esq.....Norwalk
Hon. W. W. Boardman.....Boardman, O.
A. H. Moss, Esq.....Sandusky
M. M. Granger, Esq.....Zanesville
Dr. J. T. Hobbs.....Sandusky
Thomas McCullough, Esq.....Massillon
Wm. J. Boardman, Esq.....Cleveland
Samuel L. Mather, Esq.....Cleveland
Mrs. Ezra Bliss.....Columbus
Ex-President Rutherford B. Hayes, Fremont
John Gardiner, Esq.....Norwalk
Peter Hayden, Esq.....Columbus
H. S. Walbridge, Esq.....Toledo
Rev. William Horton.....Massachusetts
Hon. H. P. Baldwin.....Detroit
Hon. Columbus Delano.....Mt. Vernon
Hon. Henry B. Curtis.....Mt. Vernon
Miss Sarah Burr.....New York
Hon. John W. Andrews.....Columbus
Austin Badger, Esq.....Medina
M. A. Hanna, Esq.....Cleveland
Charles T. Wing, Esq.....New York

Clerical Education in Gambier

BY REV. H. W. JONES, D. D.

A Paper, prepared at the request of Bishop Bedell; read before the Board of Trustees at a meeting June 25, 1886, and made the basis of action by the Board.

I. The day in which we live demands a liberally educated ministry. To command respect, to exert the largest influence for good, to lead in safe paths the opinions and beliefs of those committed to his charge, the minister of the Gospel must be mentally abreast the fullest knowledge and culture of a liberally educated laity. In his annual report to the Board of Trustees of the General Theological Seminary, Dean Hoffman speaks strongly of the need of maintaining the highest standard of clerical education, and condemns the utter want of fitness and preparation on the part of many of those who were sent to the Seminary and recommended for Holy Orders.

"In a day of extended and ever extending education of the highest sort, the ministry can hardly attain the highest success unless exhibiting the best culture of the time.

II. The Institutions on Gambier Hill owe their existence to a devout design to furnish ministers for the Church. To any one acquainted with the history of these Institutions it will be evident that the wishes and hopes of those who founded them, and of many of those who from time to time have added their gifts to build further on foundations already laid, will be most fully realized if these institutions are in all parts and departments effective means for the preparation of young men for the ministry of the Church. It is believed that these institutions should offer some peculiar and special advantages in this direction. It is believed that there should and can be a substantial line and course of study for the clerical office running through them all, with the definite aim to cultivate mind and character for the sacred calling; and any plan which shall work towards this end, and shall offer such advantages as to induce larger numbers here to apply themselves to study for the ministry will surely best answer the purposes of those to whose prayers and gifts these institutions owe their being.

III. To secure these results the following conditions seem now to be necessary:

1st. That we insist upon a liberal education for all those who anticipate the ministry. Here, in Gambier, we should require that with but few exceptions all postulants and candidates for Orders, who have not already received

a college education, shall enter Kenyon College or the Grammar School and continue their studies in regular order and take the degree of A. B.

2d. By a careful adaptation of the courses of study in the Seminary and College to the needs of those who seek the ministry. Changes should be made in the Curriculum with reference to studies especially necessary, and in order to a shortening of the entire course, such as shall enable the student to attain the degree of A. B. and pursue those studies required for examination for Priest's Orders *in less than seven years*, the time at present demanded.

To this end *elective studies* in the Junior and Senior College years should make it possible for the student to pursue at the same time the studies of the Junior and Middle years of the Seminary course.

Such a combination of the two courses is believed to be entirely praticable. The attainment of the degree of A. B. at the end of four years in College is the first result to be provided for. When this is done it is believed that time and room may be afforded, such as shall enable the student to take during the last two of these years the greater part of the studies of the first two years of the Seminary course.

The exact arrangement of studies suitable to such a combined course may be determined by an examination of the requirements for the degree of A. B. in the College course, and of those of the Seminary course for those attainments demanded by the Canons of those who seek Priest's Orders.

In respect to the Bachelor of Arts degree it may be said that the requirements for its attainment in American colleges are constantly becoming more and more elastic. Harvard College, which takes the lead in this direction, offers *no prescribed studies* during its entire course. Greek, Latin, and Mathematics are required for admission, but the student from the first after his entrance is left to choose his studies. And it is entirely possible for him thus to pursue his studies and attain his degree of A. B. by a course which excludes Latin, Greek, Mathematics, Natural Science, and Modern Languages. This extreme policy of Harvard is not likely to have many imitators.

A plan such as that lately adopted by Trinity College may be regarded as a moderate expedient in this direction. Four leading courses of study are offered, viz.: Arts, Science, Letters, and Science. Only the first leads to the Degree of A. B. In this course, elective studies are offered in the Junior and Senior Years. Each student is required to take work to the amount of fifteen hours per week in recitations. Eleven hours are devoted to prescribed studies, leaving four hours per week for such studies as the student may elect.

Fifteen hours per week are not considered to be a large or even average amount of time for recitations, and the whole might be made sixteen hours, thus leaving five hours per week for elective studies.

Were a similar plan adopted at Gambier, it would be possible for the student in the Junior and Senior Years of his College Course to devote five hours per week to studies belonging to the Seminary Course.

How nearly will these five hours per week thus available supply the demands of the Junior and Middle years of the Seminary Course?

At present, nine to ten hours per week are devoted to recitations by each class in the Seminary. Can the hours per week for recitations during the first two years of the Seminary Course be reduced from *nine or ten* to five, and yet make it possible for the student to reach the attainments in three years of Seminary study which the canons require for Priests' Orders? The last of these three years will be devoted entirely to Theological studies. If the five hours per week available during the first two years be too little, may not the number of hours for recitation in the Seminary Senior Year be increased from nine or ten to twelve per week, and thus, in part at least, make up for the previous lack of time?

And, further, the question arises whether the ordinary course of study in our Theological Seminaries does not go beyond canonical demands?

It would seem, in the first place, that Sacred History might be dispensed with as a separate study. Old and New Testament Introduction very considerably take its place in any case, and with a slight enlargement of these, all demands would be met. Systematic Divinity might be amply taught in one year with three recitations per week. Likely, further saving of time might be made in other directions. Just what may be omitted may be left to the judgment of those competent and authorized to decide.

IV. A more definite statement of the plan here proposed may be made as follows: The end to be secured is the formation of a Course in Arts and Theology which shall cover less than seven years' time. A shortening of the present seven years' course to six years seems to the writer obviously practicable. A shortening of the course to five years is also believed to be practicable. The conditions which must be kept in view and fully met are the attainment of the Bachelor of Arts Degree at the expiration of the College Senior Year, and the fulfilment of the requirements of the canons in respect to preparation for Priests' Orders by the end of the Seminary Senior Year.

After considerable investigation, the writer believes that during the Junior and Senior College Years the following studies may be pursued substantially as now: Chemistry, Physics, Astronomy, English Literature, Political Science, Logic, History, Mental and Moral Philosophy, and Latin. Previous to this, all college studies will have been taken.

This estimate is upon the basis of a five years' course.

With the studies above named, the student may take the following amount of study belonging to the Junior and Middle Seminary Years, viz.:

VIEW IN THE COLLEGE PARK.

SOME KENYON TRUSTEES.

Moses M. Granger, LL. D.
Morrison R. Waite, LL. D.
John W. Stevenson, LL. D.
Wm. J. Boardman, Esq.
Erastus Burr, D. D.
H. S. Walbridge, Esq.
Joseph R. Swan, LL. D.
A. H. Moss, Esq.
Charles E. Burr, Esq.

Two hours per week each of Hebrew and New Testament Greek during the entire two years. In addition, during the Easter term of his Senior College Year, he may take Evidences of Christianity, two hours per week; and in the Trinity Term of the same year, two hours per week in Ecclesiastical History.

Thus having finished his College Course with the elective studies in Theology, before named, he enters his Seminary Senior Year prepared to devote twelve hours per week to studies entirely theological. In this year a plan somewhat like this might be adopted:

Divinity, 3 hours per week, 1 term.

Divinity, 4 hours per week, 2 terms.

Pastoral Theology, 2 hours per week, 1 term.

New Testament Exegesis, 2 hours per week, 1 term; 3 hours per week, two terms.

Liturgics and Polity, 2 hours per week, during the year.

Ecclesiastical History, 3 hours per week, during the year.

The above will make uniformly twelve hours per week in recitations.

Hebrew is supposed to have been finished when the student reaches his Seminary Senior Year. N. T. Exegesis is not given larger place among the studies of this year because, according to the plan proposed, it will have been studied during the two years preceding with two hours per week in recitations.

The chief difficulty which the writer discovers in connection with this proposed course arises in respect to the German Language. If this be essential to the Degree of Bachelor of Arts, it must be reckoned as part of the course. At present this is taken in Kenyon College as an alternative with Greek. But Greek will certainly be an essential for the theological candidate, and in taking it he will find no class open for him in German. The employment of a tutor in German to assist the Professor of Modern Languages would solve this difficulty.

A six years' course in Arts and Theology would differ from the one above indicated in that the theological elective studies would be introduced *later* in the College Course, *or in less quantity*. It seems hardly necessary to describe in detail just what the arrangement of such a course would be.

V. Were the plan, in one of the forms above suggested, adopted in Gambier, the two results indicated as desirable at the beginning of this paper, would, it is believed, be in some large degree realized. A liberal education would be secured to those looking toward the ministry. The plan of study here offered would encourage and facilitate this. Systematic and practical help toward a liberal training in the Arts would be afforded to those seeking the ministry, and hasty and unfitted entrance upon Seminary studies would be discouraged. On the other hand, a course with elective studies in College for those pursuing Theology, would be in entire harmony with the many

present day provisions for specialties in education, and the advantages of such provisions would be secured to the study of Theology. The saving of time ensured by this plan would weigh as a large consideration with most who seek the ministry; and with this saving of time there would, it is thought, be no real loss in respect to studies necessary or important.

But if, in the case of any postulant or Candidate for Orders, a course of study longer than five years or six years would seem to be desirable, a Post Graduate Course in Theology might be offered — such as would occupy one year.

Changes in the Constitution as Now Proposed

At a meeting of the Alumni Association, held in Gambier, June 26, 1888, it was unanimously resolved that it was the opinion of that Association "that the corporate name of the Institution should be changed (if it can be legally done) from that of 'The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio,' to that of 'Kenyon College,' and that the Faculties of the Seminary and the College should be consolidated, and the Seminary course should be made a post-graduate course.

A committee, consisting of Rev. Dr. Ganter, Levi Buttles, Esq., Dr. C. H. James, Dr. A. B. Strong, and John Brooks Leavitt, Esq., was appointed to bring this matter to the attention of the Board of Trustees.

After listening to the statements of the committee, the Board of Trustees unanimously adopted the following:

"Whereas, Our Theological Seminary, College, and Grammar School constitute one institution founded by Bishop Chase for the purpose of supplying an educated ministry; and,

"Whereas, The English donors and Bishop Chase usually spoke and wrote of the institution as a 'College'; and,

"Whereas, The name best known and of most frequent use is Kenyon College, while the present corporate name seldom appears except in formal publications or legal instruments,

"*Resolved*, That we recommend the resolution adopted by the Kenyon Alumni on June 26, 1888, to the consideration of the Diocesan Conventions of Ohio and Southern Ohio, and that C. Delano, Rufus King, and Charles E. Burr, as a Committee of this Board, communicate this action to said Conventions, and submit to them the draft of such alterations in our Constitution as will authorize the proposed alteration of our corporate name without departing from the intent which controlled the founding of our institution, and without affecting our title to any of our property or funds."

It so happened that during the summer of 1888, Judge Granger, in company with his family, spent a month at Gambier. During this time he read the pamphlet literature bearing upon "Kenyon College," which, during more than sixty years, has been accumulating. After his return to Zanesville, at the request of the Committee, he made a careful study of the legal questions involved in the action contemplated by the Alumni, and sent his opinion to the Committee in the form of comments upon the resolutions, as follows:

Judge Granger's Opinion

"1. The change of name.

"The Statutes of Ohio authorize the change of name of a corporation. When done, in the statutory mode, the corporation remains the same incorporeal person, precisely as any natural person, whose name has been legally changed, continues to be the identical person that he was before such change of name; and continues to own his property as if no such change had occurred. (See Sections 5855–6–7, Rev. Stat.)

"Under the Constitution of the corporation, an amendment of the first article changing the corporate name is fully authorized by the terms of the last article of the Constitution.

"Such a change of name will in no respect conflict with the terms of the English or any other donations. * * *

"We have our founders' authority to say that 'Kenyon College' is an appropriate corporate name for an institution, consisting of a theological school, a college proper, and a preparatory school; in other words, an appropriate corporate name for what is now called "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.' If we make the change, we *return* to Bishop Chase's *original* plan instead of taking 'a new departure.' Moreover, the Convention of the Diocese of Ohio (before the division) at Cincinnati, May, 1872, (see p. 77 of the Journal of that year) adopted a resolution suggesting 'to the Board of Trustees of the Theological Seminary of the Diocese of Ohio the propriety of changing the corporate name of the same, if the same can be done legally and without prejudice to rights of property.'"

"2. The Act of 1839 and action under it.

"Section 1 of this act gives power 'to establish, in connection with said Seminary, a College and Halls for preparatory education,' * * * 'and to appoint a President and Professors and all necessary officers for the purposes of government and instruction in said College and Halls.

"Section 2 makes the President and Professors of the College a Faculty with power to confer 'Degrees in the Arts and Sciences,' and perform "all such other acts as pertain to the Faculties of Colleges for the encouragement and reward of learning.'

"Section 3 makes the Seminary President and Professor a Faculty with power to confer 'Degrees in Theology,' and do 'all such other acts as appertain to such Faculties for the encouragement of theological learning.'

"But section 2 of the act of 1824 expressly empowers the Trustees 'to make by-laws and ordinances' * * 'for regulating the duties and conduct of Professors and officers of said Seminary,' * * 'for conducting its business and concerns.' These by-laws must be consistent with the laws and Constitution of our State and Nation, and with the Constitution of the Corporation. Article 10 of the existing Constitution gives to the Trustees power to constitute Professorships and *Faculties.*

"Without any conflict with any of them, it seems clear to me that the Trustees may *now* direct that (except when conferring degrees and honors) there shall be but *one Faculty*—the Faculty of the Theological Seminary, etc. (if the corporate name remain unchanged), or the Faculty of Kenyon College (if the name be changed); that, notwithstanding the name and style of any professorship in either department, the Trustees may add to the duties of the incumbent of such chair such work, in any other department, as he can perform, in addition to the regular work of his chair. Students looking to the ministry are to be taught in each of the departments, and as Professor Sparrow taught Latin to the College boys while Bishop Chase was Bishop of Ohio, so also may a Bexley Professor now teach Greek or history in the college proper.

"While leaving unimpaired the statutory right of 'the President and Professors' in Seminary and College, respectively, to act as distinct Faculties in conferring degrees and awarding honors, the Trustees have power, by by-law or regulation, to require all instructors in all departments of the institution to act upon other matters as *one Faculty:* the by-law providing, for example, that, while so sitting and acting, it shall be styled, "The Faculty of the Corporation or Institution, and also providing who shall act as chairman or head. With these remarks I proceed to indicate the amendments of the Constitution required by such a plan of action."

Judge Granger's draft of amendments was somewhat changed and enlarged by the Committee of the Trustees, and was by them presented to the Convention of the Diocese of Ohio in May, 1889. With amendments, the constitutional changes were approved.

Some of the amendments adopted by the Convention failed to receive the approval of the Board of Trustees. Those herewith submitted are the amendments, in their final shape, as agreed to by the Committee of Conference, representing the Bishops in Ohio, the Board of Trustees and the Conventions of the Dioceses of Ohio and Southern Ohio.

The Most Prominent Changes.

The noteworthy changes proposed are three in number.

(1.) The change of name.

It is proposed that the popular name of the institution — the name given by Bishop Chase — shall henceforth be the legal name. Charles Hammond gave to the institution its present legal name.

Mr. Hammond was a great man — great enough to decline a place on the Bench of the Supreme Court of the United States, and to be one of Ohio's mighty leaders. He had laid Bishop Chase under great obligations by the letter which he procured for him from Henry Clay to Lord Gambier, and he he had vigorously defended his Bishop in answer to "Bishop Hobart's notes relative to the American Church," published in London, November, 13 and 19, 1823 (see *Washington Repertory* for March, 1824). Yet in this very defence he declared: "Of Bishop Chase I am no partizan; his mission to England had not my approbation. I reprobate the whole system of religious mendicancy which prevails in the world. It is my opinion that much more good may be done by laboring faithfully at home than by begging abroad." This was written on the 18th of February, 1824. Nevertheless, eight months thereafter, by his draft of the Constitution, he gave the legal name to the Seminary. But Bishop Chase gave it its popular name of Kenyon College. His name had the advantage of brevity and simplicity. It was, moreover, a beautiful and attractive name, so that, in popular use, it practically superceded the legal name. Everybody spoke of the institution established at Gambier as "Kenyon College." In Bishops Chase's pamphlet against West, he spoke *once* of the Seminary, whilst he used the words "Kenyon College" or "the College" *nearly two hundred times.* In his thought, "Kenyon College" was an incorporated institution, and the property all belonged to "the Corporation of Kenyon College." (See p. 16, Reply to West.) His appeals were made everywhere for "Kenyon College." It was with him "The Star in the West or *Kenyon College*" in 1828. In 1849, it was "an expedient of benevolence to save *Kenyon College.*"

The early Trustees naturally followed Bishop Chase's lead. In 1831 the seal of the Institution was simply marked K. C. in script. In 1835 it was "resolved that a seal with this motto, '*Sigillum Collegii Kenyonensis Ohio*

Resp.,' be and the same is hereby adopted as the seal of the corporation." And this to day remains the corporate seal of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

It is an instructive fact in this connection that Bishop Chase's Illinois institution was named by him, not "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Illinois," but "Jubilee College."

And yet this institution was almost precisely such an institution as he had been laboring to establish at Gambier. He tells us in his "Reminiscences" that in 1835 he went the second time to England, "*seeking the same blessing which he had before received for Ohio, means to found a College of sacred learning for the education of ministers of the Gospel*," or, in language used by him at the same time, "*to establish a Theological Seminary in Illinois.*" (Rem., Vol. 2, p. 238.)

When he returned home the weightiest matter on his mind was "*to lay the foundation for the education of clergymen by the judicious location of the contemplated Seminary.*" (p. 436.)

In Illinois, as in Ohio, Bishop Chase insisted upon a secluded spot for his institution. He bought several thousand acres of land. His students must work on this farm. In Illinois, as in Ohio, he must have a printing-press also, and provision made thereby for useful manual toil.

The charter spoke of his Illinois institution as the "College or Seminary." Some of his English friends called it a *Theological Seminary.* (Rem., Vol. 2, p. 350.) He himself called it "a Seminary for the education of young men for the Christian ministry in the Episcopal Church of Illinois," and yet, when he came to the matter of choosing a name for this institution, he called it *Jubilee College.* In explanation of this choice of name he feelingly wrote: "You ask me why I call my Illinois institution *Jubilee College.* I answer, that name of all others suits my feelings and circumstances. I wish to give thanks and rejoice that after seven years, passed in much trouble, pain, and moral servitude, God hath permitted me, for Jesus' sake, to return unto His gracious favor. In September, 1831, I left those dear places by me named Gambier Hill and Kenyon College; in 1838, precisely in the same month and the same day of the month, to blow the trumpet in Zion for joy that another school of the prophets, more than 500 miles still farther towards the setting sun, is founded to the glory of the great Redeemer." (Rem., Vol. 2, p. 446.)

(2.) The Elimination of the 9th Article of the present Constitution.

The last clause of this article is not in the original Constitution. In lieu of the first clause it is proposed to give the Bishop of Ohio full authority in spiritual things. (See proposed Article 13.)

(3.) It is proposed that there shall be, not a President of the Theological Seminary and a President of Kenyon College, but a President of the Institution.

Bishop Chase insisted to his dying day that he had founded at Gambier, not two institutions, but one. The language of the Diocesan Convention of 1826 was, "Resolved, That the Theological Seminary of the Diocese of Ohio and Kenyon College be, and the same hereby is, forever established," etc. The verb is not plural, but singular, and refers to but one institution. So when the corner-stone was laid it was the one corner-stone of the Theological Seminary and Kenyon College. Bishop Chase afterwards spoke of the "Theological Seminary, alias Kenyon College;" of the "Theological Seminary, surnamed Kenyon College;" of the "Theological Seminary, for brevity's sake called Kenyon College;" of the "Seminary with collegiate powers annexed," but he always insisted that he had established at Gambier only one institution, "A Seminary of learning upon Christian principles," legally known as "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," but, the Bishop distinctly says, "*named by me Kenyon College.*"

As to the *wisdom* of making the proposed changes there may be room for question. As to the *right* to make them there can be no question, provided this right is exercised in the constitutional way. In the original Constitution, adopted in 1824, provision was made for changes. This the English trustees knew, and considered fully before their funds were transferred to this country. They had no care as to future changes, provided it were fixed that the funds raised in England should never "be appropriated to any other use than the *education and theological instruction* of students for the ministry in the Protestant Episcopal Church."

It is clear that any change in the Constitution authorizing a departure from the objects and purposes of the trust would be unlawful. It is equally clear that changes affecting only the mode of administering the trust are lawful.

Constitution

ARTICLE I.

The Convention of the Protestant Episcopal Church, in the Diocese of Ohio, do hereby establish a Seminary for the education of Ministers of the Gospel in said Church, and also a College, for general instruction in Literature and the Arts, with the necessary Preparatory Schools; such Seminary and College to be founded upon donations made, and to be made, in the United Kingdom of Great Britain and Ireland, and in America, for that pur pose. Said Seminary to be known by the name of the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Ohio, in accordance with the original act of incorporation, of December 29, 1824; said College, for instruction in Literature and the Arts, to be known as Kenyon College, in accordance with the act supplemental to said original act of incorporation, passed March 26, 1839.

NOTE—Adopted in this form in 1872. From 1824 to 1872 the article read:

ART. I. The Convention of the Protestant Episcopal Church for the Diocese of Ohio do hereby establish a Seminary for the education of Ministers of the Gospel in said Church; such Seminary to be founded upon donations made, and to be made, in the United Kingdoms of Great Britain and Ireland, and in America, for that purpose, and to be known by the name of "THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO."

New Constitution

(PROPOSED)

ARTICLE I.

The Convention of the Protestant Episcopal Church, in the Diocese of Ohio, do hereby establish a Seminary for the education of Ministers of the Gospel in said Church, and also a College, for general instruction in Literature and the Arts, with the necessary Preparatory Schools; such Institution to be founded upon donations made, and to be made, in the United Kingdom of Great Britain and Ireland, and in America for that purpose. Said Institution to be known by the name of Kenyon College, in accordance with the original act of incorporation, of December 29, A. D. 1824, and the order of Court changing the name thereof.

ARTICLE II.

The said Institution shall consist, first, of a Theological School; second, of a Collegiate School; third, of a Preparatory School, and such other Schools as may be established by the Board of Trustees. Appropriate Degrees may be conferred by the Faculties of the several Schools, respectively.

ARTICLE II.

The said Institutions shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823, and when once established shall forever after remain in the same place.

From 1824 to 1872 this read "the said Seminary," instead of "the said Institutions."

ARTICLE III.

The direction and management of said Institutions shall be vested in a Board of Trustees, which shall consist of the Bishop of the Diocese, for the time being, in which the Seminary may be situated; the Assistant Bishop of said Diocese, if there be one; the Bishop or Bishops of any other Diocese or Dioceses which may be taken from and embrace territory now within the limits of the Diocese of Ohio; the President of Kenyon College, and other Clerical and Lay Trustees as follows, to-wit: Four Clerical and four Lay Trustees, who shall remain in office in the first instance, two of them, to-wit: one Clergyman and one Layman, for the term of two, four, six, and eight years, respectively, and thereafter their successors shall hold their offices for the term of ten years respectively. Said Clerical and Lay Trustees shall be members of the Protestant Episcopal Church, and shall be chosen in the first instance by the Convention of the Diocese of Ohio; and all vacancies that

ARTICLE III.

The said Institution shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823.

ARTICLE IV.

The direction and management of said Institution shall be vested in a Board of Trustees, which shall consist of the Bishops and Assistant Bishops, if there be such, of all Dioceses within the limits of the State of Ohio, the President of the Institution, and other Clerical and Lay Trustees as follows, to-wit: Four Clerical and four Lay Trustees, who shall remain in office in the first instance, two of them, to-wit, one Clergyman and one Layman, for the term of two, four, six, and eight years, respectively, and thereafter their successors shall hold their offices for the term of ten years, respectively. Said Clerical and Lay Trustees shall be members of the Protestant Episcopal Church, and all vacancies that shall occur in said number of Clerical and Lay Trustees, or their successors, by death, resignation, or otherwise, shall forever, as often as the same may occur, be filled by the remaining members of the Board of Trustees, a majority of the members so remaining being necessary

shall occur in said number of Clerical and Lay Trustees, or their successors, by death, resignation, or otherwise, shall forever, as often as the same may occur, be filled by the remaining members of the Board of Trustees, a majority of the members so remaining being necessary to such choice; provided, that in case the Diocese of Ohio shall be divided, all vacancies shall be so filled as to give, as far as practicable, an equal number of such trustees to each of said Dioceses. And the Board of Trustees may, in its discretion, declare the office of any trustee so chosen for ten years, to be vacated, whenever, having been duly notified, he shall have failed to attend a meeting of the Board for two consecutive years, and his place shall be filled by the remaining members of the Board, as hereinbefore provided for filling vacancies.

This article, as adopted in 1824, read:

ART. III. The direction and management of said Seminary shall be vested in a Board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four Clerical and four Lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of Clerical and Lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of Clerical and Lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent Board of Clerical and Lay Trustees.

In 1839 it was amended to read:

ART. III. The direction and management of said Seminary shall be vested in a Board of Trustees, which shall consist of the Bishop of to such choice; provided that all vacancies shall be so filled as to give, as far as practicable, an equal number of such Trustees to each of the Dioceses in the State of Ohio. And the Board of Trustees may, in its discretion, declare the office of any Trustee so chosen for ten years, to be vacated, whenever, having been duly notified, he shall have failed to attend a meeting of the Board for two consecutive years, and his place shall be filled by the remaining members of the Board, as hereinbefore provided for filling vacancies. Provided that nothing herein shall be so construed as to remove from office any member of the Board of Trustees as now constituted.

the Diocese for the time being, and of four Clerical and four Lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen.

Provided that no officer of the Seminary, or of any Institution that may be annexed thereto, shall be eligible to said Board. This article, so far as it respects the number of Clerical and Lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of Clerical and Lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent Board of Clerical and Lay Trustees.

In 1845 this proviso thus added was amended to read: "Provided that no officer of the Seminary, or any Institution that may be annexed thereto, *except the President of Kenyon College*, shall be eligible to said Board."

In 1857 the number of Trustees was changed to six Clerical and six Lay Trustees, instead of four.

Article IV.

There shall be also six additional members of said Board, to-wit, three Clerical and three Lay Trustees, to be chosen by the Convention of the Diocese, as follows: At the first election occurring under this amended Constitution, one-third of said Clerical and Lay Trustees, so to be elected, shall be designated to hold their offices for the term of one year, one-third for the term of two years, and the remaining third for the term of three years; and subject to this provision, the term of office of said Trustees shall be for three years, or for a shorter period in case of an election to fill vacancies occurring before the expiration of a full term. In case the Diocese of Ohio shall hereafter be divided, then, as to said last men-

Article V.

There shall be also six additional members of said Board, to-wit: three Clerical and three Lay Trustees, to be chosen in equal numbers by the Conventions of the Dioceses in the State of Ohio. The term of office of said Trustees shall be for three years, or for a shorter period in case of an election to fill vacancies occurring before the expiration of a full term.

In case either of the Dioceses in the State of Ohio shall hereafter be divided, then, as to said last mentioned six Trustees and their successors, all vacancies that shall occur thereafter shall be so filled as to divide said last mentioned six Trustees, as nearly as may be, equally between and among all the Dioceses in the State of Ohio, in the

tioned six trustees and their successors, all vacancies that shall occur thereafter, shall be so filled as to divide said last mentioned six Trustees, as nearly as may be, equally between and among all the Dioceses into which the present Diocese of Ohio may be so divided, in the order of seniority. But if said Dioceses shall increase to four or more, then each of said Dioceses shall be entitled to a representation of two Trustees in said Board, which shall be *ipso facto* enlarged to that extent for such purpose. Said Trustees shall be elected by the Conventions of said Dioceses by ballot, or in case the Convention of any such Diocese shall at any time adjourn without filling a vacancy which it may have the right to fill as aforesaid, then, and in all such cases, vacancies may be filled by the Convention of the Diocese in which said Seminary may be situated.

Adopted in 1872.

Article V.

Four additional Trustees may be appointed by the joint vote of the Alumni of the Theological Seminary of the Diocese of Ohio, and the Graduates of Kenyon College, who shall be graduates of three years' standing respectively, to-wit: Two Clerical and two Lay Trustees to be selected from said Alumni and Graduates, respectively; said four Trustees to be elected by ballot. The vote to be given under such rules and regulations as to secure a fair expression of the will of said Alumni and Graduates, and, to time, place, and otherwise, as the Presidents of the Board of Trustees shall determine. A majority of the votes cast shall be necessary to a choice, and in order of seniority. But if said Dioceses shall increase to four or more, then each of said Dioceses shall be entitled to a representation of two Trustees in said Board, which shall be *ipso facto* enlarged to that extent for such purpose. Said Trustees shall be elected by the Convention of said Dioceses by ballot, or in case the Convention of any such Diocese shall at any time adjourn without filling a vacancy which it may have the right to fill as aforesaid, then, and in all such cases, vacancies may be filled by the Conventions of the Diocese in which said Institution may be situated; provided, that nothing herein shall be so construed as to remove from office any member of the Board of Trustees as now constituted.

Article VI.

Six additional Trustees may be appointed by the joint vote of the Alumni of the Theological School and the Graduates of the Collegiate School who shall be graduates of three years' standing respectively, to-wit: Three Clerical and three Lay Trustees to be selected from said Alumni and Graduates, respectively, said six Trustees to be elected by ballot; the vote to be given under such rules and regulations prescribed by the Board of Trustees as to secure a fair expression of the will of said Alumni and Graduates. A majority of the votes cast shall be necessary to a choice, and

tees and of Kenyon College for the time being shall prescribe. A majority of the votes cast shall be necessary to a choice, and in the election of said Trustees, in the first instance, the ballots shall specify one as elected for one year; one for two years; one for three years; and one four years, and, subject to this provision, the term of office of said Trustees shall be for four years, or for a shorter period in case of filling vacancies occuring before the expiration of a full term.

Adopted in 1872.

ARTICLE VI.

Every Trustee elected under Article III and IV of this Constitution shall be a citizen of Ohio; and if such Trustee shall, during the term for which he was elected, cease to be a bona fide resident of the State, his office shall be thereby vacated, and his place shall be filled as in other cases; and no officer of any Institution under the control of said Board of Trustees, except the President of Kenyon College, shall be eligible to said board.

Adopted in 1872.

ARTICLE VII.

Two additional Trustees, one Clerical and one Lay, may be appointed by the Diocesan Convention of each of the Dioceses of Pittsburgh, West Virginia, Kentucky, Indiana, and Michigan, for such terms as said several Conventions may determine. Eleven Trustees shall constitute a quorum of the Board.

Adopted in 1881.

in the election of said Trustees, in the first instance, the ballots shall specify two as elected for one year; two for two years; two for three years; and, subject to this provision, the term of office of said Trustees shall be for three years, or for a shorter period in case of filling vacancies occurring before the expiration of the full term.

ARTICLE VII.

Every Trustee elected under Article IV and V of this Constitution shall be a citizen of Ohio; and if such Trustee shall, during the term for which he was elected, cease to be a bona fide resident of the State, his office shall be thereby vacated, and his place shall be filled as in other cases; and no officer of the Institution except the President, shall be eligible to said Board.

ARTICLE VIII.

Two additional Trustees, one Clerical and one Lay, may be appointed by the Diocesan Convention of each of the Dioceses of Pittsburgh, West Virginia, Kentucky, Indiana, and Michigan, for such terms as said several Conventions may determine. Eleven Trustees shall constitute a quorum of the Board.

ARTICLE VIII.

The Bishop of the Diocese in which the Seminary may be situated, shall be President of the Board, and if present shall preside; but in his absence the Senior Bishop present shall preside, and in the absence of all the Bishops a President pro tem. shall be appointed by ballot, whose office shall expire on the final adjournment of the meeting of the Board at which the appointment was made.

From 1824 to 1872 this article read:

ART. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence a President pro tem. shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the Board at which the appointment was made. If any vacancy shall happen in the Board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

ARTICLE IX.

The Seminary shall be under the immediate charge and superintendence of the Bishop who may be President of the Board, and during the recess of the Board he shall be the Prudential Committee in all secular matters of said Seminary.

In the original Constitution of 1824 this article read:

ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as principal Professor and President; and the salary to be received for his service shall be fixed by the Board of Trustees, at their annual meeting preceding the commencement of such salary.

ARTICLE IX.

The Bishops of the several Dioceses in Ohio shall share an equal relationship to the Board. They shall each hold the office of President of the Board during one year in rotation, and in the absence of all the Bishops, a President *pro tem.* shall be appointed, by ballot, whose office shall expire on the final adjournment of the meeting of the Board at which the appointment was made.

In 1826 it was changed to read:

ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as President of the Institution.

In 1839 the words were added: "*And during the recess of the Board the Bishop shall be the Prudential Committee in all secular matters of the Institution.*"

ARTICLE X.

The Board of Trustees shall have power to constitute Professorships and Faculties, and to appoint and remove the Professors, and to prescribe courses of study, and to make all rules and regulations and statutes, which may be necessary for the government of the Institutions, or either of them, and to secure their prosperity; provided, that all such rules, regulations, or other proceedings shall forever be in conformity to the doctrine, discipline, constitution and canons of the Protestant Episcopal Church in the United States of America, and, in respect to the Seminary, to the course of study prescribed, or to be prescribed, by the Bishops of the said Church, and subject to the provisions of the XIth and XIIth Articles of this Constitution.

Adopted in 1824, except the latter clause: "And subject to the provisions of the XIth and XIIth Articles of the Constitution," which was added in 1872. And that the word Seminary was used instead of "the Institutions."

ARTICLE XI.

If at any time the General Convention of the Protestant Episcopal Church in the United States of America, shall, by resolution entered in their journals, declare any rule, regulation, statute or other proceedings of the Board of Trus-

ARTICLE X.

The Board of Trustees shall have power to constitute Professorships and Faculties, and to appoint and remove a President of said Institution and Professors, and to prescribe courses of study, and to make all rules and regulations and statutes, which may be necessary for the government of the Institution, and to secure its prosperity; provided, that all such rules, regulations, or other proceedings shall forever be in conformity to the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States of America, and in respect to the Theological School, to the course of study prescribed or to be prescribed by the Bishops of the said Church, and subject to the provisions of the XIth and XIIth Articles of this Constitution; and provided, also, that no course of study shall be prescribed for the Theological School without the assent thereto of a majority of the Bishops of the Dioceses in Ohio.

ARTICLE XI.

If at any time the General Convention of the Protestant Episcopal Church in the United States of America, shall, by resolution entered in their journals, declare any rule, regulation, statute, or other proceedings of the Board of Trus-

tees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute or other proceeding shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

Adopted in 1824.

ARTICLE XII.

The Bishops of the Protestant Episcopal Church in the United States of America, shall individually, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute, in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Seminary, according to the foundation herein prescribed.

Adopted in 1824.

ARTICLE XIII.

The Board of Trustees having heretofore established a College with the necessary preparatory schools as heretofore in the Ist Article hereof recognized, and subject to the XIth and XIIth Articles of this Constitution, and with a President and Faculty, and with power to make all needful by-laws, and to appoint and remove all Professors and other officers necessary to the government and prosperity of said College, it is hereby declared that the College and

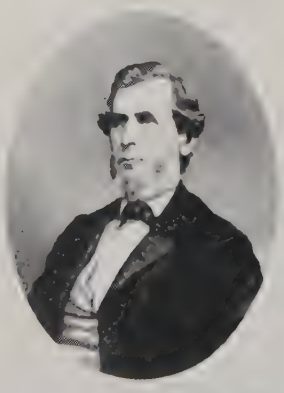
tees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and anulled.

ARTICLE XII.

The Bishops of the Protestant Episcopal Church in the United States of America, shall, individually, and any two or more of them, be visitants of the Institution to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute, in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Institution, according to the foundation herein prescribed.

ARTICLE XIII.

The Bishop of the Diocese in which said Institution shall be situated shall have power to exercise Episcopal supervision over the spiritual interests of the Institution. The present property and funds of the corporation shall continue applicable only to such uses and purposes as were lawful and appropriate prior to the change of the name to "Kenyon College."



SOME KENYON BENEFACTORS.

Rev. Archibald M. Morrison.
Mrs. Ezra Bliss.
Jay Cooke, Esq.

Henry B. Curtis, LL. D.
Lord Bexley.
Columbus Delano, LL. D.

George Peabody, LL. D.
Mrs. R. B. Bowler.
John W. Andrews, LL. D.

Preparatory Schools mentioned in the Ist Article herein, are a continuation of the same; and it is hereby provided, that the President of said College be appointed on the nomination of the Bishop who may be President of the Board, and, in case he shall not so nominate within two months after being requested so to do by the Board of Trustees, then they shall proceed to elect a President without such nomination; provided that his Episcopal supervision and authority be understood as embracing the spiritual interests of the College and its Preparatory Schools, and that the present property of the said Seminary, whatever use the Trustees may permit the College to make of any part thereof, shall always remain exclusively the property of the Seminary.

This Article was adopted in this form in 1872. It is a modification of an article first adopted in 1839, and remaining as then adopted until 1872, as follows:

ARTICLE IX. The Board of Trustees, as soon as the Convention of the Diocese shall so instruct them, shall annex to the Seminary a College, with the necessary Preparatory Schools; subject, like the Seminary, to the provisions of the VIIth and VIIIth Articles of the Constitution, which College shall have a separate President and Faculty, the Trustees having power to make all needful by-laws, and to appoint and remove all Professors and other officers necessary to the government and prosperity of said College; provided, that the President be appointed on the nomination of the Bishop of the Diocese, and that in case he shall not so nominate within two months after being requested so to do by the Board of Trustees, then they shall proceed to elect a President without such nomination; provided, also, that his Episcopal supervision and authority be understood as embracing the spiritual interests

of the College and its Preparatory Schools, and that the present property of the said Seminary, whatever use the Trustees may permit the College to make of any part thereof, shall always remain exclusively the property of the Seminary.

ARTICLE XIV.

This Constitution may be amended by the concurrent vote of the majority of the Bishops who may be members of the Board, a majority of the Board of Trustees, and a majority of the Convention of the Diocese in which the Seminary shall be situated; provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England, be appropriated to any other use than the education and theological instruction of students for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of establishing a College, and making provision, so far as practicable, for the admission of other students, at their own expense, to the benefit of a College education.

Adopted in 1872. In 1824 this Article read:

ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Diocese. But if at any time an amendment shall be proposed and voted unanimously by the Board of Trustees of the Seminary, and by the Convention, then such amendment shall prevail without the assent of the Bishop.

In 1826 it was amended to read:

ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Dio-

ARTICLE XIV.

This Constitution may be amended by the concurrent vote of the majority of the Bishops who may be members of the Board, a majority of the Board of Trustees, and a majority of the Conventions of the Dioceses in the State of Ohio; provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Institution, raised in England, be appropriated to any other use than the education and theological instruction of students for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of establishing a College, and making provision, so far as practicable, for the admission of other students, at their own expense, to the benefit of a College education.

SCHEDULE.

The foregoing amendments to the Constitution shall take effect as soon as the name of the Corporation shall be duly changed to "Kenyon College," according to law.

cese, with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States.

Provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England, be appropriated to any other use than the education and theological instruction of students for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a College to the Seminary, and making provision so far as is practicable for the admission of other students, at their own expense, to the benefit of a College education.

In 1839 the paragraph "with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States" was stricken out.

The following article which was a modification of Article IX of the original Constitution was stricken out in 1872.

ARTICLE X. The Board of Trustees shall meet at Gambier annually on the day preceding the Commencement. The President of the Board shall at any time, upon the application in writing of one member of the Standing Committee of the Diocese, and two Clerical and two Lay Trustees, call a meeting of the Board, to be held at such other time and place as he may appoint, not exceeding thirty days from the day on which the application shall be presented.

Letter from Rutherford B. Hayes,

Ex-President of the United States.

SPIEGEL GROVE, FREMONT, O., July 28, 1890.

MY DEAR SIR—I am glad to learn that Kenyon is still to live. It would be a satisfaction to me to contribute something in aid of the measures you so wisely recommend. To write for your publication three things are required: the facts, the mood for such work, and leisure. I suspect it will turn out that your application to me will prove a water-haul. But I will think of it. And I *do* wish you all success in the steps you are taking. Your printed paper* puts the question admirably. I hope all other friends of Kenyon will see it as I do, and help on your present undertaking. Thirteen Presidents since I went to Kenyon in 1838! The worry and confusion indicated by that fact would ruin any College, no matter what were its foundation, its opportunities and its real merits.

With all good wishes, sincerely,

PRESIDENT BODINE, Gambier. RUTHERFORD B. HAYES.

*Letter to Bishop Vincent.

Old Kenyon.

AIR — "*God Save the King.*"

I.

DEAR KENYON, mother dear,
We come to hail thee here —
Old sons of thine:
We come with reverent feet,
Thy sacred walls to greet,
The dear, dear friends to meet,
Of auld lang syne.

II.

Dear mother, at thy knee,
Right loyal children, we
Bow as of yore:
Accept the songs we sing,
Trust the true hearts we bring;
Under thy shelt'ring wing
Take us once more.

III.

Ah! while we lowly bow
Here, close beside thee now,
Hark! the old Bell!
Old forms before us rise,
Old mem'ries fill our eyes,
Fond fancy, sobbing, tries
Old tales to tell.

IV.

Yes! Yes! we know them well,
Those hours the deep-toned bell
Pealed swift away:
Yes, yes, we know them yet,
Forms we shall ne'er forget,
Faces that once we met,
Missed here to-day.

V.

Long as our lives shall last
Thoughts of that buried past
Shall dearer grow.
Far pilgrims though we be,
Our hearts shall cling to thee,
Our lives look back to see
That long ago.

VI.

With thee our wishes dwell,
For thee our love we'll tell
With voice and pen;
And still our prayers we'll pray —
God keep thee every way —
And all thy sons shall say —
Amen! Amen!

VII.

Take then the songs we sing,
Trust the true hearts we bring —
True as of yore:
God bless and keep thee here
God bless thee year by year,
God bless thee, mother dear —
Now — evermore.

Paper by Rev. Fleming James, D. D.

NOTE. — This paper is printed herewith in two different forms: (1) As read before the Board of Trustees at their meeting in June, 1885. (2) As published in 1889, with the signatures of certain descendants of Bishop Chase.

Original Design and Journey to England

A letter addressed to Bishop White by Bishop Chase, on the eve of the latter's departure to England, explains his purpose in going. It bears date, New York, 23d Sept., 1823. It discusses three points: The need of an independent Theological Seminary in the West for the education of a ministry taken from the sons of the soil; the plan of the proposed Seminary; and the question of its independence of the General Theological Seminary in New York. As the letter is long, the following extracts are made, fully explaining each point:

I. NEED OF AN INDEPENDENT THEOLOGICAL SEMINARY IN THE WEST. — Bishop Chase thus describes the feeling of his last Diocesan Convention, which had commissioned him to go to England: "If we are to wait until the Atlantic States are all supplied with clergymen, does not the increasing state of the Church there forever extinguish the eye of hope that any will ever come from thence? And this being the case, who will supply our places when we are gone, to say nothing of the parishes

To the Rt. Rev. the Bishops,

WITH THE CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO AND SOUTHERN OHIO.

We, the descendants of Bishop Philander Chase, beg leave to address you, his successors in the Episcopate of the Church in Ohio, with the clergy and laity of the same, in regard to the Seminary which he founded *to supply this portion of the Church with ministers.* For some years past, we fear, this duty has been seriously neglected in the Institution, and there are radical changes now proposed which are likely to defeat the purpose of the foundation still more.

unsupplied? So scanty are our libraries, and so incessantly are we engaged in parochial and missionary duties, that we can neither assist, direct, nor teach the young men who apply to us for orders, though they are only a few. If the qualifications for the ministry are to be kept up to their present standard (and we pray that they may ever be so), by what, except a miracle, can we be supplied with clergymen? The only answer to this question was given by stating the imperious necessity of having an institution for the education of young men for the ministry among those who are to be benefitted by their labors." pp. 10, 11.

II. The Plan of the Proposed Seminary.—"As to the plan itself, mature reflection has fixed on the following, in our case most eligible * * * * * It is understood that the institution is to be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more Professors of Sacred Learning and a Grammar School teacher."

The sections omitted refer to the donation of a farm (Bishop Chase's gift) on which the students are to raise their supplies, not to the damage, however, of their studies, and to their further employment in printing religious tracts and a periodical. pp. 13, 14.

III. Its Independence of the General Theological Seminary.—Bishop Hobart, of New York, had feared that the Ohio Seminary would interfere with the success of the General Theological Seminary which had just been

The first Bishop of Ohio found the Church here badly crippled for want of ministers. After the failure of other efforts, he went to England, in the fall of 1823, to raise money for the purpose thus stated in his letter to Bishop White, dated September 23, 1823, written just before his departure: "By what, except a miracle, can we be supplied with clergymen?" The only answer to this question was given (in the resolutions of the preceding Diocesan Convention) by stating the imperious necessity of having an Institution for the education of young men for the ministry among those who are to be benefitted by their labors.

On reaching England, he encountered a strong opposition. Bishop Hobart, of New York, feared that a Theological Seminary in Ohio would injure the General Theological Seminary just started in New York City. His friends

removed to New York. He wrote to Bishop Chase, September 11, 1823: "It (the General Theological Seminary) is justly regarded as a principal means and pledge of her (the Church's) prosperity. With a view to concentrate all opinions and efforts, it is contemplated to give up the branch school at Geneva, in this State. A Diocesan school in Maryland * * * * * has, on the principle of supporting the General Institution alone, been put down with great unanimity by the last Convention. * * * * * The necessity of such a school in Ohio at this time when there are scarcely any candidates * * may well be denied. And should the necessity subsequently appear, the General Seminary makes provision for the establishment of branch schools." p. 32.

In reply, among other things, Bishop Chase refers to Bishop Bowen's letter to him as one that highly approves, and states the necessity of having, a Theological Seminary in the West. p. 18. Bishop Bowen writes from Charleston, September 8, 1823: "Your clergy must be sons of the soil. * * * * * * I am fully sensible that, if you have an efficient ministry at all, it must be constituted by the education among yourselves of men born and reared among you." p. 26.

Immediately after writing this letter, Bishop Chase sailed for England. He describes, in a letter written to Bishop McIlvaine, May 26, 1834, the course which he took on reaching that country. He claims that he would have been successful at once "had I not been met

by an American opposition, and that from a most respectable source—an opposition which condemned my plan on the sole ground *that it was a Theological Seminary.*" (He alludes to Bishop Hobart's opposition.) "This opposition, being extraordinary in itself, was to be met only by extraordinary means. 'What will you do to counteract the tide of opposition that is overwhelming you?' said a noble friend. My reply was, 'I will rely on the Almighty Power, * * * * and for the accomplishment of my object will pledge all I have of worldly substance.' 'Do this,' said he, 'and I will aid you to the utmost of my power.'" The result may be seen in the following document, never before published, but read, alluded to, considered the foundation itself on which was framed *the Constitution of the Theological Seminary of the Diocese of Ohio:*

"The Bishop of Ohio * * * will give his landed property, situate near the Village of Worthington, * * * to the society, or school, or Theological Seminary, for the education of young men for the Christian ministry to be organized by the Convention of the P. E. Church in the said State of Ohio, according to the plan or outline stated in his printed letter to the Rt. Rev. Bishop White, in Philadelphia, dated 23d September, 1823.

The deed then provides for the legal incorporation of the Seminary in such sort as to secure its fidelity to the doctrine, etc., of the P. E. Church, and requires the contribution in England of $10,000. It then adds: "It is under-

raised the opposition in England. "An opposition," writes Bishop Chase, "which condemned my plan on the sole ground *that it was a Theological Seminary.*" It staggered an influential friend who was ready to introduce the Ohio enterprise, until Bishop Chase, to reassure him, said: "I will pledge all I have of worldly substance for the accomplishment of this purpose." The result was a deed of donation of the Bishop's landed estate at Worthington to "the society, or school, or Theological Seminary, for the education of young men for the Christian ministry to be organized by the Convention of the P. E. Church in the said State of Ohio, according to the plan or outline stated in his (Bishop Chase's) printed letter to the Rt. Rev. Bishop White, in Philadelphia," dated 23d September, 1823.

stood that the moneys collected for the above purpose are to be deposited, by permission, in the hands of the Rt. Hon. Lord Gambier, and not to be transmitted to America until the said School, or Theological Seminary, shall have been, according to the said plan, duly and legally incorporated, and a title of said landed or other property and library in good faith given and executed to the said School or Seminary." (Rem., Vol. 2, pp. 805, 806.)

This deed bore date November 27, 1823. It was shortly followed by a meeting of English friends of Bishop Chase's cause, who put forth an appeal entitled "An Appeal in Behalf of the Diocese of Ohio," etc. This appeal referred to this deed as containing "the plan of the intended Theological Seminary." Near the close it says: "Adequate aid furnished at this juncture will consolidate and extend the efficiency of the American Church by contributing to supply with suitable ministers that vast mass of population which is continually emigrating westward." A subscription is proposed at the end to raise a fund for the Theological Seminary in Ohio, "the proceeds of which will be vested in government securities in the names of the Rt. Hon. Lord Gambier and Mr. Hoare, till the same shall be drawn for by the proper authorities in the Diocese of Ohio." These Trustees, to whom were added Lord Kenyon and Rev. Dr. Gaskin, put forth at once a statement about the proposed subscription, the first sentence of which sets forth its entire purpose: "The undersigned, having engaged to

This deed of donation was made the basis of all the funds raised in England at that time. The appeal put forth by Lord Gambier and others in response to which they were given, refers to this deed as containing "The plan of the intended Theological Seminary." The plan proposed in the letter to Bishop White becomes, therefore, of decisive authority in determining the purpose and character of the Institution then founded. (It should be remarked here that little stress should be laid on the terms *College* and *Seminary*, the latter being unfamiliar to English people it is said, and the former being used generally for all high educational institutions. *Theological College* was used to designate what we should call a Theological Seminary.)

act as Trustees of a fund, now raising in this country, to assist in the establishment of a Theological Seminary in the Diocese of Ohio, * * * beg to solicit the contributions of benevolent persons to that fund."

These extracts show on what terms the proposed fund was raised in England.

Action after Bishop Chase's return from England in 1824 and 1825.— Having raised over $25,000 (finally $30,000) in England, Bishop Chase returned to his Diocese, and called a meeting of the Convention. It was held in Chillicothe, November 3, 1824. To it the Bishop reported his success. "The avails of the subscription in England," said he, "are deposited in the hands of Trustees, * * * and not to be drawn for but upon certain conditions, and by the proper authorities. What these are you will perceive by attending to the deed of donation, dated, London, November 27, 1823." The Convention approved of his course in visiting England to solicit pecuniary aid towards establishing a Seminary for the education of ministers in the Church; they, further, approved of his conduct, and expressed their gratitude to the English donors. A Committee on the establishment of the Theological Seminary was appointed, and reported. Their report and a Constitution for the Seminary proposed by them were considered by sections, and adopted. (Convention Journal, 1824.)

The report and Constitution were based on the deed of donation of November 27, 1823, and on the outline of

The letter to Bishop White gives this plan as to the literary instruction of the students: "It is understood that the Institution is to be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more Professors of Sacred Learning and a Grammar School Teacher." (Reminiscences, Vol. 1, pp. 201, 202.)

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the plan of the Seminary stated in Bishop Chase's letter to Bishop White, referred to in the deed. The seat of the Seminary is to be near the Bishop's residence. "According to the plan which forms the basis and foundation of all the donations made, the Bishop of the Diocese is to reside at the Seminary, and to have charge and direction of it as one of its principal Professors and President, and as such is to receive a proper compensation out of the funds contributed. The Committee conceive that the essential interests of the Seminary, as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject."

Article I. of the Constitution says that the Convention "do hereby establish a Seminary for the education of ministers of the Gospel in the said (P. E.) Church." No other purpose is mentioned in the report and in the Constitution. Provision was made for a Board of Trustees to direct and manage the Seminary; and the General Convention of the Church and its Bishops were vested with authority to secure the fidelity of the Seminary to the principles of its foundation. Provision was made, further, to obtain an act of incorporation according to these principles.

Bishop Chase's chief assistant in these measures was Mr. C. Hammond, a distinguished lawyer, a man of the highest integrity of character, and of

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Bishop Chase's chief assistant in these measures was Mr. C. Hammond, a distinguished lawyer, a man of the highest integrity of character and of

excellent judgment. In a letter to the Rev. B. P. Aydelott, dated March 26, 1832, he afterwards described his part in all the proceedings as follows:

"When Bishop Chase returned from England in the autumn of 1824, and convened a Convention of the Diocese, * * * * he addressed me a letter earnestly requesting me to meet him there a few days before the sitting of the Convention. I did so. He communicated to me frankly and freely the events of his mission, his engagements, plans, and object. In conformity with these, I prepared the Constitution of the Seminary, which was approved by him. At his suggestion, I agreed to serve as Trustee, and was appointed one of the Committee of Two to apply to the Legislature for an act of incorporation. When at Columbus for this purpose, amongst others, in December, 1824, I visited the Bishop, then residing at Worthington. The bill for incorporating the Seminary was submitted to him. He approved it, and it was passed without the alteration of a single letter."

This act of incorporation, so fully matured and approved by Bishop Chase, is in keeping with the original basis. It declares itself to be based on a petition which represented that a Seminary for theological education has been established by said Convention (of Ohio) within this State; it incorporates the institution under the name of the "Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," and closes with the following section: "Section 4. The General Assembly may at any time

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"When Bishop Chase returned from England in the autumn of 1824, and convened a Convention of the Diocese, * * * * he addressed me a letter earnestly requesting me to meet him there a few days before the sitting of the Convention. I did so. He communicated to me frankly and freely the events of his mission, his engagements, plans, and objects. In conformity with these, I prepared the Constitution of the Seminary, which was approved by him. At his suggestion, I agreed to serve as Trustee, and was appointed one of the Committee of Two to apply to the Legislature for an act of incorporation. When at Columbus for this purpose, amongst others, in December, 1824, I visited the Bishop, then residing at Worthington. The bill for incorporating the Seminary was submitted to him. He approved of it, and it was passed without the alteration of a single letter."

This act of incorporation, so fully matured and approved by Bishop Chase, is in keeping with the original basis. It declares itself to be based on a petition which represented that a Seminary for theological education has been established by said Convention (of Ohio) within this State; it incorporates the Institution under the name of the "Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," and closes with the following Section: "Section 4. The General Assembly may, at any time

hereafter modify or repeal this act; but no such modification or repeal shall divert the real and personal estate of the Seminary to any other purpose than the education of ministers of the Gospel in the Protestant Episcopal Church in the United States of America."

On a report of all these proceedings to the Trustees in England, who held the funds raised for the Seminary, they put forth a publication entitled, "Statement, by the Trustees of the Theological Seminary in Ohio, of the measures in progress in reference to that Institution."

In this way they refer to all the foregoing measures, and express their entire satisfaction with them. This statement is dated London, May 31, 1825. An attempt was made the following September to induce them to require further conditions before payment of the funds in their hands, but at a meeting held in London September 12, 1825, they unanimously passed this resolution:

"*Resolved*, That it appears that the Trustees have no power to annex any conditions to the payment of the money raised in this country, when it shall be drawn for by the proper authorities in Ohio, being satisfied as they are that the Constitution of the Seminary established by the Convention of Ohio is conformable to the views and wishes of the benefactors to the Seminary." (Rem., Vol. I., p. 476.)

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which the money was solicited and given in England. These principles are four:

1. The sole design of this Theological Seminary is to educate men for the ministry of the Protestant Episcopal Church.

2. The education given shall be conformable to the doctrine, and discipline, and canons of the said Church.

3. The Seminary must be placed near the Bishop's proper place of residence, and be under his immediate oversight and direction.

4. The teaching corps shall consist of (1) the Bishop of the Diocese, for the time being, or his substitute; (2) two or more Professors of Sacred Learning; (3) one Grammar School teacher.

It will thus be seen that the plan adopted did not allow the English funds to be used for an extended preparatory course in academic studies, but did contemplate a large and expansible course in sacred learning. For academic studies it allowed a support from the funds for *only one grammar school teacher*, nor might his efficiency in teaching candidates for holy orders be impaired by the crowding in of other pupils.

Thus the case stood up to the close of the Convention of June, 1825. In his address to that body, Bishop Chase still spoke of "the one great design which gave birth to all our efforts, viz.. that of founding and erecting a Seminary, not for the aggrandizement of any city, town, or village, but for the general encouragement of religion and learning in the education of pious

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The success of Bishop Chase in England seems to him to justify a change of plan after his return. Years before he had become deeply interested in general education. During his first Episcopal year (1819) he had undertaken to establish a College for the education of young men at Worthington. This had little success and was abandoned; in 1822 he became President of the Cincinnati College. This also was given up. But in founding this new Institution at Worthington, in 1825, he reverted to his old aspirations, and made it a school for general learning. But, before proceeding too far and making this enlargement irrevocable, he conscientiously endeavored to receive the consent of all authorities. He wrote to Lord Kenyon, November 21, 1825, asking "that the Trustees of the funds in England, should in a said deed of gift of the said funds annex a condition of the establishment of a College in connection with the Theological Seminary." The English Trustees held a meeting January 10, 1826, in which it was resolved, "That it be recommended to the Convention of Ohio to incorporate, in the Constitution of the Theological Seminary, a provision that the funds of the Seminary raised in England should be appropriated exclusively to the education and theological instruction of

THE COLLEGE ANNEXED IN 1826.—

In his Convention address at Columbus, June 7, 1826, eighteen months after the incorporation, Bishop Chase proposed an enlargement of the original plan. That had contemplated a preparatory course under a single Grammar School teacher. But, when the school came to be organized in the summer before, the Bishop appointed, not only "Mr. Gideon McMillan a teacher of the Grammar School," but also "Mr. Wm. Sparrow Professor of the Languages, and also to the duty, for the present, of a Professor of Mathematics." Thirty students attended the new school, the larger number of whom seem to have had no mind for the ministry. Bishop Chase explained his course as follows: "We have hitherto proceeded on the ground that a College for general learning would be annexed to the Theological Seminary. * * * Much of the field of art and science is open alike to the physician, civilian and divine. * * * The knowledge of the languages, philosophy, and belles-lettres, is necessary to all, and, in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the students for the ministry in the Protestant Episcopal Church, and that further provision be made, so far as is practicable, for the admission of other students at their own expense to the benefit of a college education." A provision securing these English offerings to the original plan was immediately introduced into the Constitution and remains there to this day.

Other steps were taken by Bishop Chase, as follows:

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MILNOR AND DELANO HALLS, A. D. 1887.

MILNOR HALL, CADETS' RECREATION ROOM.

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His address closed with proposing two courses: "Either to confine our Seminary to theological candidates only, or, if we receive students in general science, to lay a foundation sufficiently strong and large to sustain the magnitude of the College which must be reared to do these students justice."

Anticipating the decision of the Convention, the Bishop had already taken two steps. The first was reported in the address as follows: "Having obtained the means to complete the education of young men for the reception of degrees in the arts and sciences, it seemed no more than reasonable and just that the President and Professors by whom they are educated should have the power of *conferring* these degrees.

Accordingly, I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this Convention that the prayer was granted with unusual una-

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nimity and cheerfulness. The act, dated January 24, 1826, was as follows:

"An Act supplementary to the act entitled 'An act to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.

"SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That the President and Professors of said Seminary shall be considered as the Faculty of a College, and, as such, have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the Faculties of Colleges for the encouragement and reward of learning, and the name and style, by which the said degrees shall be conferred and the certificates of learning given, shall be that of the President and Professors of Kenyon College in the State of Ohio."

This step was taken by the Bishop on his own responsibility. No previous sanction of it by the Convention or the Trustees is on record, and Mr. Hammond states that there was none. (See Aydelott's answer, foot-note, p. 29.)

The other step was to purchase, by a conditional contract, 8,000 acres of land around the present site of the Seminary. Mr. C. Hammond had already written Bishop Chase a letter on the purchase of lands, and incidentally discussed at length the enlargement of plans subsequently proposed in June, 1826. He said: "This Seminary should be strictly theological. As I view the subject, this is indispensable. The funds have been contributed for this special purpose. It was not asked in England

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that funds should be raised there to found in Ohio an institution for general education. * * * * * It would be, therefore, a departure from the object and intent of the donors thus to apply the funds, unless such application could be considered adjutory to the main object; and my judgment is, that it can not be so considered. The teacher of a Grammar School who bestows his whole attention on fifteen scholars, can certainly instruct and improve them much more effectually than he could do were his attention divided among thirty. * *

"By receiving into a Grammar School of fifteen scholars fifteen others who have no such intention, those who have religious views are exposed * * * to be contaminated with the vices and levities peculiar to youth in all situations where no religious feelings operate as a restraint. * * * * In an institution, professedly religious, the discipline prescribed might properly be founded on a more elevated rule of conduct than is generally adopted in mere common Seminaries.

* * * "If we attempt and succeed in establishing a general Seminary of education, and collect in it a large number of students for every profession, and for none, I should consider that we had unfortunately mistaken our true interest, as well as departed from the course of duty. By involving ourselves in the multiplied labors of managing such an institution, we should find difficulties, embarrassment, and vexation."

Mr. Hammond, it will be remembered, had been Bishop Chase's friend

and adviser, who, in full consultation with him on his return from England, had prepared the Constitution of the Seminary, and submitted to him the bill for incorporating the Seminary, receiving in both cases the Bishop's full approval.

Bishop Chase himself shows, in his Convention Address of 1826, that he had considered the grave moral difficulty involved in the proposed annexation. He says: "In joining a College to the Seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our Institution to the public without an equivalent—I mean an estate or property equal, at least, to the fund collected in England—would be as unreasonable as unjust."

The equivalent which he proposed to offer consisted mainly in a speculative investment of the Seminary funds for the benefit of the prospective College. To use the Bishop's language in the address, "It (this equivalent) is presented to you in the proposition to sell us at a reduced price 8,000 acres of land. The sale of one-half of this tract, joined with the subscriptions already obtained and yet expected, will more than pay for the whole. The remaining 4,000 acres, with the Seminary thereon, valuable as it is in itself, must and will constitute an equivalent, if not far exceed in value the whole collections from abroad."

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lowing proviso to Article 10 of the Constitution of the Seminary:

"Provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England, be appropriated to any other use than the education and theological instruction of students for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a College to the Seminary, and making provision, so far as is practicable, for the admission of other students, at their own expense, to the benefit of a College education."

The same Convention further passed resolutions confirming the conditional contract for the 8,000 acres of land in Knox County, and fixing thereon the permanent site of the Seminary and College. This will fulfil the original intention of the donors to have "the seat of the Seminary closely connected with the proper point for the Bishop's residence," as long as the Bishop of Ohio continues to reside at Gambier, and *no longer*. This connection, it will be remembered, was declared by the Convention of 1824, which formed the original Convention, to be "*according to the plan which forms the basis and foundation of all the donations made. * * * The essential interests of the Seminary, as well as the obligations of good faith, require that this part of the plan be strictly adhered to.*"

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But had Bishop Chase abandoned his original plan? Had he "merged the Seminary into a College," as was asserted later on? A superficial judgment might say so. He engaged with all his ardor in building up Kenyon College. Much of the money obtained in England was spent upon it. The Theological Seminary was not opened till Bishop McIlvaine's arrival in 1833. Yet it must be remembered that Bishop Chase's plans were arrested midway in their completion. Having enlarged his plan, he first undertook to build up the College, meaning doubtless to add the Seminary in due order of development. He had unbounded and justifiable confidence in God's help and his own ability to raise money as it should be needed for the final development. Moreover, he had $18,000 of the English funds secured in lands, and, had his purpose for these lands been carried out, there would now be ample endowment for all departments of the institution. Finally, we must recall his Convention Address of 1826, and his expectation that the College "would not impede but promote the original design." And consider the vigorous protests he made repeatedly against "merging the Seminary into the College," after he resigned the Ohio Episcopate. These are embodied in his letter to Bishop McIlvaine. (Remin., Vol. 2, Ch. x.) The cause of his resignation

The paramount importance of the Seminary appears in Bishop McIlvaine's first action. Almost his first effort after consecration, was to raise money for Gambier.

His Convention address of 1833 says: "Having seen the immense importance of Kenyon College, (so he called all the institutions collectively) particularly of the Theological department connected with it, to the supply of ministers of the Gospel for the swelling population of the West, and especially for the destitute and multiplying parishes of Ohio, having seen also the great necessities of that institution, and how entirely it must fail of accomplishing its great purposes unless means should be raised to erect additional buildings for students and instructors, I conceived that I could in no way employ my time * * so advantageously to the Diocese as in an effort to raise the required contributions."

At an early date he felt that his Episcopate must be relieved of the College Presidency. In 1835, he asked the Convention for relief, and finally, in 1839, an act was procured from the

was the attempt to deprive him, as he firmly believed, of the immediate charge and superintendence, guaranteed him as Bishop of Ohio in the deed of donation. This attempt was based on the "merging" process which he was alleged to have carried out. This fact deserves attention now, in view of the present attempt to oust the Bishops in Ohio from their co-ordinate authority.

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Two other sections follow, constituting the two Faculties, and authorizing them to confer degrees. It appears from Section 1 that no property under control of the Trustees shall be used for the benefit of the said College and halls but such as was given to or possessed by them according to expressed terms.

Commenting on this supplementary act in his address to the Convention which subsequently adopted it, Bishop McIlvaine said: "I do desire the change of Presidency, * * * but I desire it only on condition that, in surrendering the Presidency, the Bishop shall receive a substitute of authority

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A committee, appointed at the Bishop's request, reported on the subject of the proposed change in the Constitution. They say: "It is well known that the Institution at Gambier was originally established for purposes of theological education only. Subsequently, it was deemed important to enlarge the plan by the organization of a department devoted to instruction in the arts and sciences. * * * * The Bishop of the Diocese, as President of the Seminary, became also President of the College; and, in this position of her Diocesan, the Church of Ohio saw her great security for the training up of her sons in the principles of her precious faith." Speaking then of the act of Legislature just secured by the

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Accordingly, they submitted three distinct additions to the Constitution.

1st. "No officer of the Seminary, or of any Institution that may be annexed thereto, shall be eligible to said Board of Trustees.

2d. (As in subsequent resolution.) "During the recess of the Board, the Bishop shall be the Prudential Committee in all secular matters of the Institution.

3d. "The Board of Trustees * * * shall annex to the Seminary a College, with the necessary preparatory schools, subject, like the Seminary, to the provisions of the 7th and 8th articles of the Constitution, which College shall have a separate President and Faculty; * * * * provided, that the President

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be appointed on the nomination of the Bishop of the Diocese; provided, also, that his Episcopal supervision and authority be understood as embracing the spiritual interests of the College and its preparatory schools, and that the present property of the said Seminary, whatever use the Trustees may permit the College to make of any part thereof, shall always remain exclusively the property of the Seminary."

The Convention (of 1839) immediately passed all three of the proposed amendments, no change being suggested in any but the first. It was moved, indeed, to make the President of the College eligible to the Board of Trustees; but, on a vote by orders, it was negatived by a large majority.

The Board of Trustees, in their report at this important juncture, describing the various departments, said: "The Theological Seminary has ever been deemed by the Trustees as paramount in importance, to the prosperity of which their own best efforts, and a large proportion of the funds committed to their care, were to be sacredly devoted." (See Convention Journal, 1839, for all these extracts.)

In the same year, a little earlier, Bishop McIlvaine made an address at the laying of the corner stone of Bexley Hall. In it he gave a brief history of the origination of the College, on which Bishop Chase, the original founder, makes this remark, in his own italics:

"Thus originated what is now called Kenyon College: "*An Institution having no incorporation, no property, no Trustees, no Faculty, except as it is*

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a part and parcel of the Theological Seminary, being simply a preparatory branch of that Seminary, having this only for its distinctive College feature, that when the Faculty of the Theological Seminary are acting in reference to the affairs of that preparatory branch, they act as the Faculty of a College; and when they confer degrees upon the graduates of that branch, they do so, not in the name of the President and Professors of the Theological Seminary, but of Kenyon College." (Rem., Vol. II., p. 172.)

This explicit utterance of Bishop Chase, after he had left Gambier forever, and reflected upon his whole course there—years after—shows what had been his fundamental thought all along, however much he allowed himself to be absorbed for the time in the preparatory branch, which had first to be developed.

Thus, in that important year of reconstruction, 1839, twelve years after the return of Bishop Chase with the English funds, after every department had been matured, and when the final reconstruction, under which all are now constituted, was made, we have put on record by each of the four great authorities concerned, the Founder, the Reconstructor, the Convention, and the Board of Trustees, a deliberate, formal and explicit declaration that, of all the institutions in Gambier under that Board, the Theological Seminary was originally paramount, and that all the others were annexed to it.

We see also that the utmost care was taken to preserve its possession of its

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property, and that the supplementary act of Legislature, which authorized the present order of administration and teaching, clearly implied that whatever was not given to the College and preparatory halls, or otherwise possessed by them, was the property of the Seminary. The College and halls could, at most, have the use of some of this property, land and buildings evidently being meant, but no right was given or could be given to sell the property of the Seminary and use it for the other branches. This will have to be kept in mind in considering the sale of the lands subsequently made.

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Expenditures Upon the Seminary Proper.— Having seen what was the original and paramount design of the schools in Gambier, it is now time to consider how far the funds given were used for this end. In his Convention address of 1842, Bishop McIlvaine said: "It is now nine years since a full course in all the usual departments of preparation of candidates for orders in our Church was set up. During all that period there has been devoted to Theological students, on an average, an amount of labor equivalent to that of two professors devoting all their time and a third giving half his time to their instruction. For the compensation of this labor there has been the endowment of the Milnor professorship, which * * * never since I have been in Ohio has produced more than $570 per annum. Besides this, there was for five years an endowment of the Professorship of Biblical Literature, etc., with $600 per annum, which I obtained in

A due consideration of the facts stated above shows how far the Trustees have departed from Bishop Chase's original design and subsequent enlargement. The members of Bishop Chase's family, who survive him, view with alarm the changes already made, and those still more revolutionary which are now proposed. It is to them the source of profound regret, also, that the English funds which were so sacredly set apart and secured in lands, rapidly enhancing in value for the purpose of supplying the Church in Ohio with ministers trained under the immediate care of their own Bishops, have been spent so largely in defraying the current expenses of the College.

Only a few hundred acres are left of all that valuable domain which was to have endowed the Theological Seminary. In return for this the only benefit which the Seminary has received has been the education of less than half the students trained in Bexley — a

annual subscriptions in Brooklyn and New York before I came to reside in Ohio. * * * Since the expiration of the temporary endowment * * * of course there was the necessity of looking for aid to other sources. * * It has drawn from the general income of the corporation during all the time of its being in operation only $2,730. The next year it drew $450 more, according to the Convention address of 1843; or, in all, during the first ten years of its existence, the Seminary drew from the general income of the corporation only $3,180. Indeed, though the main object, it was not opened fully till 1833, having graduated up to that time only six theological students. (See General Catalogue and Convention Journal 1834, p. 19.) Bexley Hall had, indeed, been built, but with funds specially given for that purpose in England, $12,600. (Convention Journal, 1835, p. 14.)

The Convention Journal of 1848, (p. 39) reports four professors in the Seminary:

Prof. Smith, (who had been there three years), no salary.

Prof. Wing, (who had been there five years), $600 salary.

Prof. Brooke, (who had been there two years), no salary.

President Bronson, (who had been there three years), $600 salary.

Half his time, at least, was given to the annex, of which he was President, and a suitable deduction should be made. As the Milnor endowment still yielded the Seminary $570 per annum, the Seminary could not have drawn great benefit, indeed, but dearly purchased by the destruction of its great and sacred endowment. And the fact remains, that this portion of its students could have received their preparatory training like the rest, at other colleges, with no cost to this institution.

A careful calculation will show, we think, that a judicious use of this endowment would have swelled its amount by this time to over a quarter of a million of dollars.

We understand that reparation is in the power of the Board. Some of the original lands remain unsold; there is a general fund on hand, though not a large one; there are four endowments, aggregating over $100.000, belonging to chairs strictly theological. It is claimed, we are informed, that part of this money was taken from a general fund, that the donors of some of these funds have consented to their use for general purposes.

How far these claims can be sustained, and how far the relinquishment of living donors can annul the compact in which the dead united with them in endowing these four divinity chairs, we do not stop now to inquire. But the most latitudinarian view can only throw these special trusts into that common fund out of which we respectfully but earnestly urge that the Board should repair the past damage done the Theological Seminary by their predecessors. It is still the same Board, bound as much as a single individual to repair its errors, and having now in actual unencumbered possession property

during these five years more than $2,000 from the general income. This allows for the partial services of Professors Fuller and Sandels in 1843–44.

During the next seven years, to 1856, the Seminary had, on an average, the equivalent of two and a half professors. For one of these, Prof. Smith, the Board probably continued to pay nothing. In 1852, the Griswold Chair of Biblical Literature had been endowed with $10,000. This and the Milnor endowment, therefore, had provided largely for the Seminary during this period. In 1856, (Convention Journal, p. 49) the Trustees reported that they yielded together $1,507 per annum, and that they paid $2,000 for the professors in the Seminary. A full estimate for money drawn from the general income during these seven years would be $7,000.

During the next ten years, to 1866, there were three professors continuously, exclusive of Bishop Bedell, whose valuable services were rendered gratuitously. For three years one of these professors was Prof. Smith, to whom there was probably paid no salary. Averaging the other two salaries at $1,200 per annum, each, a liberal estimate then, and deducting the $1,507 per annum yielded by the endowed chairs, the Seminary during these ten years probably drew from the general income $9,000.

In the year 1866 the endowment of four chairs for the Theological Seminary proper, was completed through the exertions of Bishop Bedell, Mr. Jay Cooke giving the last $30,000. This endowment amounted to over $108,000, enough to make large amends for the injury.

In conclusion, we beg leave respectfully to present the objects of our petition in these two points:

1st. That the Board proceed promptly to put the Theological Seminary proper on a footing to compete with other seminaries, and supply the Church in Ohio with ministers trained in Ohio.

2d. That the Bishops of the Church in Ohio be secured in their rights, according to the deed of donation, to the fullest extent.

Dudley Chase,
Chaplain U. S. A. (Retired),
Son of Philander Chase, First Bishop of Ohio.

Henry J. Chase,
Son of Bishop Philander Chase.

Mrs. Mary E. Chamberlain,
Daughter of Bishop Chase.

Miss Mary O. Chase,
Granddaughter of Bishop Chase.

Miss Emeline E. Chase,
Granddaughter of Bishop Chase.

Edwin Dudley Chase,
Grandson of Bishop Chase.

Henry G. Chase,
Grandson of Bishop Chase.

Mrs. Susan E. Clark,
Granddaughter of Bishop Chase.

yielding, till very recently, $7,567 per annum. This belonged exclusively to the Seminary. Since then, the Seminary has been supported entirely by this endowment, not drawing at all from the general income. On the contrary, it has not been allowed during this last period of eighteen or nineteen years more than half its income from this source. The Trustees, July, 1872, vacated one chair in the Seminary to reduce expenditures. Another professor resigned that year, and his place was not supplied. The Seminary, of course, ran down at once, and the year after it was closed for three years, avowedly to support the annex. (See Judge Granger's and Mr. Moss's printed statement in 1876.) "True to their obligations," this paper says, "the Trustees reopened the Seminary in the fall of 1876." Two professors were burdened with the whole instruction, and one of them assumed a chair in the College. The following Christmas, duties were imposed upon him which virtually reduced his work in the Seminary to nominal service. In the fall of 1878, another professor was added to give only half his time to Bexley. Two years later another was added, who remained four years. At present there are two. In other words, during the past thirteen years the Seminary has been entitled from its last endowment to the equivalent of fifty-two full professors for one year; practically, it has had only that of thirteen. Furthermore, even those who have done full work in Bexley have not received the full income of the endowments of their several chairs.

Recapitulation of Expenditures from General Income—

From 1833 to 1843	$3,810
From 1843 to 1848	2,000
From 1848 to 1856	7,000
From 1856 to 1866	9,000
From 1866 to 1885	0,000
Total from 1833 to 1885	$21,810

Add interest on different expenditures from their several dates at 6 per cent., and the whole sum, principal and interest, would fall considerably short of $100,000. On the other hand, the general income is indebted to the last Seminary endowment for nearly all that has not been paid during the last thirteen years for services actually rendered in the Seminary. This, including interest, would amount to between $50,000 and $75,000.

Other Moneys Raised for Joint Use.—Bishop Chase raised for joint use $21,575.11, besides the English fund. (See Dr. Bronson's Memento, p. 36.) This includes $6,000, Mr. Hogg's reduction on the price of 8,000 acres sold by him to the Trustees.

Bishop McIvaine's first step, as we have seen, was to raise $28,520 in the East to erect buildings for joint use. (Convention Journal 1833, pp. 9, 10.)

MILNOR HALL, CADETS' PARLOR.

KENYON MILITARY ACADEMY, CADET OFFICERS 1889–90.

Excluding a small sum spent on Rosse Chapel, all this sum was spent in building, soon appropriated wholly by the annex and in paying debts incurred entirely for its support.

In 1848, President Bronson reported for the Trustees that Bishop McIlvaine had collected in the East $24,000, (Convention Journal 1848, p. 41), and in his "Memento," (p. 65) that in all $35,000 had been collected to pay debts that threatened "the endowment of these institutions." How little the Seminary proper had occasioned these debts has already been shown.

It is time to consider how the $30,000 given in England to the original plan had fared. In his Reminiscences (Vol. I., pp. 506, 507), Bishop Chase says, quoting from an appeal he made on his return from England to show what was the intention of the English donors: "Take," said they, "our proportion in full to accomplish your design (the original plan), but in so doing our wishes are appropriate and just, *that what we give be regarded as a fund to be laid out in lands, or otherwise, for the permanent benefit of this and future generations.*" (Bishop Chase's italics.) He goes on to say that the purpose was carried out in the Knox County purchase. The wisdom of such an investment for the benefit of the Seminary, whether in that tract or some other, is manifest from the actual results. Had this been done and Bishop Chase's energy and ability in raising money been used for the meagre needs of the few theological students gathered at Worthington during the first nine or ten years, the endowment of the Seminary would now be immense. In 1832 and 1837 4,000 acres were sold for $22,500. (Convention Journal, 1842, p. 74.) Between 1850 and 1854, 2,074 acres more were sold for $64,018. (Convention Journal, 1853, p. 31, and 1854, pp. 45, 56.) Before 1875, about 1,600 acres more were sold, probably not for less, as land was steadily rising. These sales, as we have seen, benefitted the Seminary very little, and were forced upon the Trustees by the needs and debts of the annex. Had they not been forced, as they would not have been had the original plan not been absorbed in the new, these lands would have brought still larger sums. A slight enhancement was caused, no doubt, at first, by the location of Kenyon College in Gambier; but the great and steady appreciation has come from general causes affecting lands all over Ohio, and the lands would have sold far higher had sales been delayed. But, taking the case as it stands, had the proceeds been put at interest as soon as they were realized for the benefit of the Seminary, which did not use the most of the money, the result would have been highly advantageous. Thus:

$22,500 (50 years ago) put at interest would now be	$90,000
64,018 (30 years ago) put at interest would now be	179,250
64,000 (10 years ago) put at interest would now be	102,400
Total	$371,650

But this does not state the whole of the case. Only $18,000 were invested in lands. The other $12,000 were consumed on buildings for which the Seminary had no need, and which it has hardly ever used. (Memento, p. 32.) Had the rest of the English fund been invested according to the wishes of the donors, the endowment would doubtless now be half a million from this source alone; the Seminary, meantime, would have fared no worse financially than it has done. (These calculations are at 6 per cent., but interest has been higher most of the past sixty years.)

Has not the Seminary received countervailing advantages from the annex to compensate for this pecuniary loss? Many of its wisest trustees and friends have held that it has, and that its prosperity has depended on that of the College. To so great a weight of judgment is due the utmost deference, but not indifference to facts. Many of the Bexley students have been recruited in Kenyon, and many educated there. But out of the one hundred and eighty-one graduates sent out hitherto by the Seminary, only seventy-two have graduated in Kenyon. Thus, as a matter of fact, other schools have furnished and recruited a majority of the Seminary Alumni. Might not the same schools have prepared all, at least with the help of a simple grammar school in Gambier? Moreover, as to recruiting, a large number have been turned away from Bexley, after graduating in Kenyon, simply because so many years here made them desire a change. This is a great disadvantage, and many Kenyon students who have remained have done so only because support was provided for them here. The same cause would have brought them here without the College.

A Seminary strongly manned will not only attract candidates, but its Faculty will exert a powerful influence directly and indirectly in drawing men into the ministry. But the financial drain caused by the annex has greatly weakened, and too often crippled, the Theological Faculty. The annex has, from the outset, diverted means, interest, and effort from the Seminary. Said Mr. Hammond, (in his own italics) "*The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio* was no more heard of. *Kenyon College* occupied the front ground in everything. The President and Professors sunk the humble name of the Seminary, and took up one more sonorous: *The President and Professors of Kenyon College*, and instead of directing the funds to the education of ministers of the Gospel, the Seminary was made one of general education. Not one in twenty of the students contemplated taking orders." (Aydelott's Answer, p. 29.) At the very time, in 1839, when the Trustees declared to the Convention, as we said, "The Theological Seminary has ever been deemed by the Trustees as paramount in importance, to the prosperity of which their own best efforts and a large proportion of the funds committed to their care were to be sacredly devoted," at

that time, according to Bishop McIlvaine's Convention address of 1843, (p. 13) "the Theological Seminary had but an income of $450 on which to sustain its professors."

A more striking instance still of this long settled habit of diversion is the policy of the last twelve years. In 1873, when the main object of the corporation had, in addition to all its earlier acquisitions, an annual income of $7,500 exclusively its own, it was closed up for three years, avowedly to support the annex. Even when reopened, it was, for the same reason, kept in so crippled a condition as to render success impossible; and now this ill success which results from the crippling is made an argument, in high quarters, for making the main object an annex to the annex, if not for closing up and extinguishing it altogether.

In view of these facts extending over its whole history, it may seriously be questioned whether the annex has helped or injured the Seminary the more. If Bexley gains from the growth of Kenyon, it loses heavily also. The original plan of 1824, to which alone the English donors gave, may, after all, have been better.

Near Alexandria, Va., a similar plan has been put to the proof of experiment. Just before Bishop Chase went to England, a Seminary was started there. A simple Grammar School alone was ever added for preparatory work. It depended for preparation mainly on other institutions. If such were more numerous in Virginia, at least there were enough in Ohio. The population of the States was nearly equal, and Cincinnati was larger than Richmond. This State claims to have had more enterprise. If the Church was just starting in Ohio, it was very weak in Virginia, and weighted with odium. Its ministry specially was unpopular according to Bishop Meade's testimony. Columbus, near by Worthington, offered as many attractions as Alexandria. Dr. Sparrow, who largely helped to build up the Eastern Seminary, had previously given nearly twenty years of his strength to the Western. Except for difference of plan, the two Seminaries had nearly even advantages. But in Gambier, the College, in Alexandria, the Seminary, concentrated on itself all the interest and liberality of the Church. At the end of half a century the present Gambier plan furnishes three theological students in the midst of Dioceses almost destitute of candidates; but the original plan, tried fairly in Virginia, furnishes nearly fifty in a Diocese overflowing with candidates. The Alexandria Alumni probably outnumber ours three or four times. Who can tell the success of the Ohio Seminary had it adhered strictly to the original plan, and never encumbered itself with the all-absorbing annex? It is, at least, an open question, again it may be said, whether the annex has more helped or hurt the main object of this corporation.

Notes on the Foregoing Papers

BY WILLIAM B. BODINE.

I. That the descendants of Bishop Chase should have been led to take the position of Charles Hammond, in direct antagonism to that of their great ancestor, is, to say the least, curious. That they should write of Mr. Hammond as "a distinguished lawyer" and "a man of the highest integrity of character," is proper enough. He was all that, and more. He may have been, also, a man "of excellent judgment." But, if so, why should he have differed so widely, and at almost every turn, from the heroic Bishop who laid the foundations of the Church in Ohio? And why, of all people, should Bishop Chase's descendants testify to his "excellent judment"?

The following is Mr. Hammond's published estimate of Bishop Chase. Is this an illustration of his "excellent judgment"?

"The public ought to understand that the chief element of Bishop Chase's action is that which tends to produce effect, making himself conspicuous as an actor and a sufferer. He courts no crown of martyrdom, but that which a warm fire, a well spread table, and a comfortable bed, make a part of. We in the West know that all these can abound in a log cabin in the woods. But, in the halls and drawing rooms of My Lord Gambier and My Lady Rosse, this is not understood. Nor is it understood in our Eastern cities. Hence, this log cabin was the first resort, as a house of refuge, for the self-expelled tenant of Gambier Hill. * * * There is one thing which should be remembered when public sympathy is thus repeatedly invoked. The individual, who proposes himself as the subject of it, has found its aid necessary wherever he has resided for any length of time. The appeal, too, is always made to strangers. A call for sympathy upon those well acquainted with the party making it would be treated as Elijah treated the calls of the prophets of Baal."

"The public at large ought to be advised of another fact. The Bishop is well acquainted with the pecuniary embarrassment of the Seminary. He had sold part of the lands to raise money, and was endeavoring to sell more, without consulting any one. Since his resignation and retirement, the Board has made efforts to effect the same object. In his letters, the Bishop has published an opinion of counsel, questioning the power to sell without the consent of the Bishops and General Convention. Nor is this all. A day having been appointed and extensively advertised for a public sale, a short time previously

the subjoined anonymous caution in a printed handbill was circulated in the vicinity of the Seminary. It bears the Bishop's impress, and speaks for itself. A number of sales at tolerable prices were, nevertheless, effected. This course of conduct on the part of the Bishop is so out of character that it would seem but a just conclusion that he labored under some degree of mental hallucination. Indeed, most of his measures in relation to the Seminary indicate the same misfortune. Something like this is the best apology that can be made for them."

And so again, "The Bishop's publication explains no adequate reason for such conspiracy unless we may suppose he felt conscious that the embarrassed and distracted state of the Institution might be imputed to him, and that an opinion might prevail that his removal from it was a desideratum with its friends. The plain truth is, that the whole organization and management of the Seminary has so far been confided to the Bishop. He had taken no counsel, brooked no advice or opposition. He found himself involved in debt, and at variance with all around him. He could not allow himself to believe that such disastrous results were attributable to his own mismanagement, impatient temper, and erroneous judgment. The mischief was before and around him. It must proceed from some cause, and the self-love, common to us all, led him to look for that cause in the misconduct of others. Hence, he imagined a conspiracy as the only adequate cause, and, brooding over these imaginings, he has persuaded himself they are facts, and has embodied and published them as such."

"Every man, who has transacted public business with the Bishop to any considerable extent, can understand at once the whole case. His judgment of men and things is very defective, his temper irritable and arbitrary. He expects a Diocesan Convention and a Board of Trustees to echo whatever he proposes, and he wishes to see no man a member of either who has independence enough to express a dissent from, much less to oppose, any of his measures. Intending to do what is right, and feeling confidence in his own judgment, he rejects counsel as unnecessary, and considers it impertinent for any one to offer it." (See Aydelott's answer.)

II. The paper of Dr. James claims, substantially, that nearly everything in Gambier belongs to the Divinity School (a school which had no existence until after Bishop Chase, the founder, left Ohio), and that, during the entire history of the Institution, the interests of the Divinity School have been sacrificed to the interests of the College. It is further questioned whether the "Annex," so called, has not, on the whole, been an injury rather than a benefit to the Divinity School; and, by implication, the Trustees, including all the

Bishops of Ohio and many of our greatest and best clergymen and laymen, are accused of gross mismanagement, having been either incapable of understanding or unfaithful in executing the conditions of their trust.

A careful study of the facts leads to exactly an opposite conclusion. For nearly sixty years the Bishops of Ohio have been at the head of the Faculty of the Divinity School. They have also been at the head of the Board of Trustees. It has been easy for the members of the Board to follow their lead, and they have done so in strengthening the Divinity School to the utmost possible extent. If there has been any sacrificing of one school for the other, the College has been sacrificed to the Divinity School rather than the Divinity School to the College. If proof of the primary devotion of the Board to the interests of the theological department is needed, it can be found in the fact that, of the endowments belonging to the collegiate department, every cent was given for the exclusive use of that department, and, in most cases, could not have been secured for any other purpose, whereas, of the endowments set apart for the theological department, a large portion was given in answer to a general plea for the strengthening of Gambier, and was appropriated to the Divinity School by a *vote of the Trustees*, rather than by direction of the donors. The men who have been Trustees of the institution "on the Hill" at Gambier, have been large enough to take a look all around. They have been strong men, noble men, philanthropic men; men not guided by the letter which killeth, but by the spirit which giveth life.

The problem they had to solve was before them, and they could see it with their eyes in all its large and important bearings. They did not need to put on spectacles to bring it near, or to use the microscope to detect some little shade of coloring, and then make of that the one thing all important.

Some of them doubtless knew that with Bishop Chase "a School of Sacred Learning" meant "a Christian College." (See Reminiscences, Vol. II., p. 243, where these phrases are used as exact equivalents.) But whether they knew this or not, whether they recognized that a professor of "sacred learning" might be a teacher of Latin, or Greek, or Moral Philosophy, or Church History, or Belles-lettres, or Rhetoric, according to Bishop Chase and the Canons of the Church, or failed to recognize this, they were certainly too large minded to suppose that one Grammar School teacher and two professors, who should confine their instruction exclusively to Theological studies, would thoroughly train unlearned men for the work of the Christian ministry in this nineteenth century. Nor did they suppose that, because Bishop Chase's plan, as outlined in his letter to Bishop White, specified that the students would give attention to horticulture and the ingathering of the harvest, and that a printing press would be provided for their use in a most important field of labor, therefore

the students must always be required to milk cows, or chop wood, or dig potatoes, and must never be allowed to stop printing tracts or a periodical publication.

The history of the Gambier work makes manifest the fact that those in charge of the institution have shown their wisdom in regarding it as a whole, and have tried from time to time to strengthen that department where the need seemed to be the greatest and most pressing. In 1839, the Trustees declared publicly that they were "fully convinced that the Seminary cannot prosper without the College," and this has always been their belief.

III. It was not, as stated in both these papers, Bishop Chase, the founder, but Bishop McIlvaine, who first gave utterance to the following language (see his address at the laying of the corner stone of Bexley Hall, Episcopal Recorder, November 23, 1839. These words are only *quoted*, though with approval, by Bishop Chase in his Reminiscences): "Thus originated what is now called Kenyon College, *an institution having no incorporation, no Trustees, no faculty, except as it is part and parcel of the Theological Seminary, being simply a preparatory branch of that Seminary, having this only for its distinctive College feature, that when the Faculty of the Theological Seminary are acting in reference to the affairs of that preparatory branch, they act as the Faculty of a College, and when they confer degrees upon the graduates of that branch, they do so, not in the name of the President and professors of the Theological Seminary, but of Kenyon College.*"

"What's in a name?" Sometimes a great deal that is misleading. If by the words "Theological Seminary" in the above paragraph is meant "The Theological Seminary of the Protestant Church in the Diocese of Ohio," the one institution, legally incorporated, embracing three departments, then the language expresses the truth. But, if by these words is meant the Divinity School, that department which is sometimes called the Theological Seminary *proper*, then the language does not express the truth.

Speaking, as Bishop Chase was wont to speak, as "President of Kenyon College," and calling the one institution "Kenyon College," it would be equally acurate to have sketched the origin of the Divinity School, after Bishop McIlvaine came to Ohio in 1833, and the separation of 1839, and to have said, "Thus originated what is now called the Theological Seminary, *an institution having no incorporation, no property, no Trustees, except as it is a part and parcel of 'The Corporation of Kenyon College,' being simply an advanced branch of that College, having this only for its distinctive Seminary feature, that when the Faculty of 'Kenyon College' are acting in reference to the affairs of that advanced branch, they act as the Faculty of a Theological*

Seminary, and when they confer degrees upon the graduates of that branch, they do so, not in the name of the 'President and professors of Kenyon College,' but of the 'President and professors of the Theological Seminary.'"

NOTE.—Prior to 1840, all degrees were conferred by the Joint Faculty of Theology and Arts in the name of "KENYON COLLEGE." Since that time Degrees in Arts, and Academic Degrees generally, are awarded by the "President and Professors of Kenyon College," and in Divinity by the "President and Professors of the Theological Seminary of the Diocese of Ohio." See statement in Tri-ennial Catalogues.

IV. In both these papers these words occur: "Thus it appears clearly that Kenyon College was not a part of the original design, *but was an annex to the Seminary.*" What is here meant by the *Seminary?* A Theological Seminary resembling the Seminaries at Andover and Princeton, the Union Theological Seminary, and the General Theological Seminary in New York, as these schools exist and are doing useful work to day? *The English donors knew nothing of such schools. Bishop Chase never contemplated the establishment of any such school.* "Much of the field of art and science," he said, "is open alike to the physician, civilian, and the divine. The knowledge of the languages, philosophy, and belles-lettres is necessary to all." He always intended that this instruction thus necessary for "the divine" should be given in his *Seminary.* But as money came in, and his plans grew, and the thought of a *public college* found lodgment in his mind, he came to see clearly that by the annexing of such a College (which would be but the enlargement of an existing course of collegiate instruction) "the ability and number of the professors and teachers, the quality and extent of the libraries, and the usefulness and value of an astronomical and philosophical apparatus, might be greatly enlarged for the benefit of each by junctions of the funds of both."

NOTE.—In his address at the laying of the corner stone of Bexley Hall, quoted above, Bishop McIlvaine says plainly that "It had always been intended that a College course should go on in the Seminary, as part of the preparation of young men for the Ministry, and also that Students not seeking the Ministry should be admitted to such course."

With Bishop Chase "KENYON COLLEGE" was no mere *annex to the Seminary.*" In the narrower sense it was a department of the Seminary *enlarged and made more useful.* In the broader sense it was the whole Institution, for which he lived and toiled, and to which he gave the best labors of his life.

V. The financial calculations in Dr. James's paper are hardly worthy of serious attention. His premises are unsound, and his conclusions amusing. Imagine the lion-hearted Bishop Chase using his mighty "energy and ability in raising money for the meager needs of the few theological students gathered at Worthington during the first nine or ten years," and so, having expended all this money in lands, "the endowment of the Seminary would now be immense!"

How refreshing, also, is the figuring which follows: "Only $18,000 were invested in lands. The other $12,000 were consumed on buildings, for which the Seminary had no need, and which it has hardly ever used. Had the rest of the English fund been invested according to the wishes of the donors, the endowment would doubtless now be half a million from this source alone; the Seminary meantime would have fared no worse financially than it has done. (These calculations are at six per cent., but interest has been higher most of the past sixty years.)"

It is possible, however, to suggest something even better than this: About half a century ago the celebrated Thomas Bates, of Ridley Hall, Northumberland, England, sent over to this country, as a present to "the Seminary," some Durham cattle of the purest blood. It is said that one heifer of this same pure breed was afterwards sold for *forty thousand dollars.* Now, IF these Gambier cattle had been duly prized, and, as their calves were born, IF their pedigree had been carefully recorded, and IF the herd had been kept together, and sold when the market was at its highest point, or even at the present time, the amount of money resulting as an "Endowment" "from this source alone," would now be MILLIONS. Great is the power of imagination!

VI. The concluding paragraph of Dr. James's paper is an expression of sentiment to have been looked for from a native Virginian. They do things rightly in Virginia! Not so, in Ohio!

The whole Church rejoices in the good work done by the Alexandria Theological Seminary. But why not select another institution for purposes of comparison? Why not take the Theological Seminary at Lexington, Kentucky, chartered by act of the Legislature in February, 1834? The professorships were arranged as follows: The Bishop of the Diocese took the Department of Doctrinal Theology and Pastoral Duties. The Rev. Dr. Coit was Professor of Ethics and the Evidences of Christianity. Dr. Cooke, a physician eminent in the Church for his writings in behalf of Episcopacy, lectured on the History and the Polity of the Church. The Rev. Henry Caswell was Professor of Sacred Literature. The buildings were arranged for an extensive school. There were accommodations for two professors and their families, and about thirty students. The students in the seminary were at first three or four in number, but they subsequently increased to eighteen. They were chiefly from New England, Pennsylvania, and Ireland, and only one was a native of Kentucky. (See Caswell's America and the American Church.)

And where is this Theological Seminary to-day? Where has it been for the past fifty years? The Kentucky school was just the kind of school which Charles Hammond wished to see established in Ohio. Ohio was a new country, and so was Kentucky. The comparison between Ohio and Kentucky is not unfair. If the "Virginia plan" had been tried in Ohio, the probabilities are that the Ohio Seminary would long since have been DEFUNCT.

Paper by Eli T. Tappan, LL. D.

Have the Trustees of the Institution at Gambier mismanaged the trust? Have they misappropriated the funds in their charge? These questions have been asked and answered several times in the past sixty years. The inquiry involves both law and facts.

The law is plainly stated by Mr. Perry. He says, as to the "powers of trustees," that "in all cases powers must be construed according to the intention of the party creating them, if such intention is compatible with the rules of law; and such intention must be determined from the instrument."

The money raised in England in 1824 was deposited in the hands of trustees until certain conditions should be complied with. These Trustees, Lords Kenyon and Gambier, Dr. Gaskin, and Mr. Hoare, at a meeting held in London on the 12th of September, 1825, stated in a formal resolution, that they were satisfied "that the Constitution of the Seminary, established by the Convention of Ohio, is conformable to the views and wishes of the *benefactors* to the Seminary." This statement is the highest evidence of the intent of the party creating the trust. It was made before the money was paid, and in reply to a suggestion that certain conditions should be annexed to the payment. By this statement we are relegated to the Constitution adopted by the Convention of 1824, as the instrument of donation; also the charter granted by the State of Ohio December, 1824, enacts, "that the present Trustees of said Seminary, and their successors in office, *under the Constitution thereof*, as now established, or as the same may be hereafter altered or amended, shall have the care and management," etc.; "and shall also have power, in conformity with the provisions of *the Constitution of* said Seminary, to make by-laws," etc. Another provision of the first charter guards any diversion of "the real and personal estate of the Seminary to any other purpose than the education of ministers of the Gospel in the Protestant Episcopal Church."

This evidence is conclusive. The Constitution is the instrument that determines the intention of the donors. This instrument clearly states the intention to be the education of ministers of the Gospel in the Protestant Episcopal Church, in conformity to the doctrine, discipline, constitution, and canons of that Church. The use of the funds raised in England in 1823 and 1824, was restricted to this sole purpose.

In 1826 the Constitution was amended "making provision, so far as is practicable, for the admission of other students." Even before this, large

donations were promised for this especial purpose, "the admission of other students," the principal item being one-fourth of the price of the land bought from Mr. Hogg, as appears by Bishop Chase's statement to the Diocesan Convention.

In the opinion of Charles Hammond, this additional purpose conflicted with the original intention. Mr. Hammond was a great lawyer and an able editor, but he was not a teacher. Some of his notions about schools were absurd. Bishop Chase was an experienced teacher, and knew what he was about. Mr. Hammond was the writer of both the Constitution and the charter of 1824, and much weight has been given to the fact that he showed the proposed charter to the Bishop, who expressed no objection. But Bishop Chase had been mortified a few weeks previously, when that first Constitution was adopted in the Diocesan Convention, by the clause which provided that amendments could be made in spite of any Episcopal veto. Evidently the lawyer intended to tie up the schoolmaster, and doubtless the schoolmaster saw it.

These two great men differed as to what should constitute the education of a minister of the Gospel in the Protestant Episcopal Church, and that is the very question now under consideration. The Constitution says it must be in conformity with the canons of the Church; but it has been proposed to be governed by an expression in Bishop Chase's letter to Bishop White, of September, 1823, as follows: "The institution is to be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more Professors of Sacred Learning, and a Grammar School Teacher."

Now, Bishop Chase was himself a scholarly man, a graduate of Dartmouth, one of the best Colleges in the land; he was a teacher, he had been President of the Cincinnati College, doubtless the best college then in Ohio; moreover, he was a Bishop of the Church, profoundly interested in maintaining an educated clergy. To suppose that such a man intended to build a strictly professional education on a mere Grammar School basis is preposterous. It must be remembered that when this letter was written to Bishop White the canons required but one examination, that for ordination. Certainly the Bishop included in the phrase "Sacred Learning," all the subjects named in the canons as they were in 1823, viz.: Latin, Greek, Moral Philosophy, Church History, etc., etc. Two years after, as soon as authorized by the Trustees, he appointed the first professor, Mr. Wm. Sparrow, "Professor of the Languages in this Institution." Bishop Chase's whole life and character show that he did not mean by "Professors of Sacred Learning" the same that is now understood by "Professors in a Theological Seminary." Such a proposition would have brought upon his plan a merited ridicule. This pro-

posed interpretation of his language is forced. The letter to Bishop White does not, in fact, conflict with the Constitution.

In a writing called a "deed," made by Bishop Chase at London, in 1823, the letter to Bishop White is referred to, and it is claimed that this "deed" is the basis of the donations. The instrument was not, in fact, a conveyance of land. It was simply a pledge of the Bishop's real estate in Franklin County as assurance of his earnestness and good faith. The land was never conveyed by this writing, or in consequence of it. Without admitting that there is any conflict between this so called deed and the letter to Bishop White on the one hand, and the Constitution on the other, I maintain that the Constitution is the instrument by which the intention of the donors must be determined. It was made by the Convention of the Diocese and assented to by the donors, and took the place of and superceded any other alleged instrument of donation. The essential feature of the Constitution is, that nothing shall be done by the Trustees in conflict with the doctrine, the discipline, the Constitution, or the canons of the Church. The Constitution preserves all that was essential in the deed and letter.

The particular canons to be noticed are those on the "Education of the Ministry." The canons of 1789 required only that the candidate be "acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue." In 1792, Moral Philosophy, Church History, Belles-lettres, and Rhetoric were added. In 1804, a course was established by the House of Bishops—a long document covering the ground of study in Evidences, Biblical Interpretation, and other sacred learning. In 1814 the canon was revised; it was declared to be desirable that every candidate for orders be acquainted with Hebrew, and candidates were to be examined on the leading books in the course of study prescribed by the House of Bishops. By the revision of the canon in 1832, Hebrew was positively required. The greatest change was in 1860, when an examination was established of persons wishing to become candidates for priests' orders. In 1871, the examination of a postulant was re-enacted without substantial change, and remains so to-day.

It includes the subjects that are not strictly of a theological or professional character. It includes "the English language and literature, and at least the first principles and general outlines of Logic, Rhetoric, and Mental and Moral Philosophy, Physics, and History, and the Latin and Greek languages." This is more than was required of the liberal or non-professional studies in 1824. It amounts to about two-thirds as much as the college course for a degree in the liberal arts. But the requirements for this degree have increased

quite as much in the last sixty years. In 1824, the "liberal" studies required by the canon formed a larger part of the usual college course than they do now.

These canons show the Church's intention, that ministers of the Gospel shall be liberally educated, and that the education of the ministry is the same in greater part as what is commonly known as a College education. In his address to the Diocesan Convention of 1826, Bishop Chase showed how important the College is to the education of the ministry. His testimony is of the greatest weight. As an experienced teacher, he understood the matter; as a Bishop, he felt its importance. His address to the Convention in June, 1825, shows that "our friends in England were deeply sensible of the importance of the plan of founding a Christian College containing all the means of full instruction for the Gospel ministry." This shows that the English donors, familiar with the customs of the Mother Church, were entirely in sympathy with the design of the American Church expressed in the canons, that the College is necessary to the education of the ministry. They gave their money for this purpose.

The conclusion is, that the Trustees, in the establishment and maintenance of the College, have rightly managed the trust, and have properly used the funds in their charge. The College is one department of the school for the education of the ministry. It was so regarded in the earlier days, and all justice and expediency so regard it now.

Our Church is in need of ministers, but not of half-educated men. More good can be done by improving the quality than by increasing the number of those who are to be ordained. The real question is, shall the funds received for "the education of ministers of the Gospel in the Protestant Episcopal Church" be devoted to merely the professional part of that education?

Colleges and Universities in their Relation to the Church

A PAPER READ AT THE MEETING OF THE CHURCH CONGRESS HELD IN BUFFALO, N. Y., NOVEMBER, 21, 1888, BY REV. WM. B. BODINE, D. D., PRESIDENT OF KENYON COLLEGE.

The subject to be discussed this morning is, "Colleges and Universities as Related to the Church. The expression, "the Church," is somewhat ambiguous, inasmuch as it may be intended to refer to the Church as represented in this Church Congress, "the Protestant Episcopal Church in the United States of America," or to that larger whole of which we are but a part, the one Catholic and Apostolic Church, composed of believing Christian men throughout our land, divided into many households of faith. It will be necessary to speak of the Church in both of these aspects.

The distinction between the College and the University is also not altogether clear. There are universities, falsely so called, but nevertheless empowered to give degrees in the arts and sciences, in letters and literature, which do much less efficient work than many of our good high schools. At the same time, we are coming to realize that the true University is a more advanced school than the College, so that, after more than a century of growth and expansion, Princeton and Yale are only now beginning to call themselves universities.

The work of our colleges and universities is the work of *higher education*, so that the question this morning is really, What should be the relation of the Church to the work of higher education?

This involves the question, What should be the relation of the State to the work of higher education? And, in answer to both these questions, we stand face to face with the fact that it is "a condition and not a theory which confronts us."

Like all conditions, the present condition of higher education has its roots in the past — Harvard College owes its existence chiefly to the dread of its founders lest they should "leave an illiterate ministry to the Churches." The same is true, not only of the other historic colleges of New England, but of the larger number of the colleges of our country. They have been established by Christian men, moved thereto largely by Christian convictions and impulses. Hitherto, except in the way of conferring charters, the State has had much less to do than "the Churches" with the work of higher education.

Many years ago, Bishop Alonzo Potter, than whom our Church has never produced a greater prelate, said truly, "Our college system is now where our common or public-school system was before the establishment of high schools;" and, in common with all wise men, he greatly deplored the fact that resources "which, if concentrated, would have been ample for the thorough endowment of a few institutions, have been so scattered, and so large a part of them has been so improvidently expended, that nearly all our colleges are crippled for want of libraries, apparatus, and a competent staff of accomplished teachers."

What was true then is true still. The condition of higher education in many of our States is a somewhat chaotic one. That light should brood over this chaos and order appear is greatly to be desired. At the same time, it is easier to state the existing condition of affairs than it is to name, with entire confidence, the best remedy.

The obvious remedy, some would say, is for the State to step in, and, with strong hand, assume control of the whole matter of higher education. This is done successfully in France and Germany and in other countries of Europe. Why should it not be done successfully in the United States of America? Indeed, we are told that it is done successfully in the State of Michigan, and we are pointed also, somewhat triumphantly, to the successful State institutions of Wisconsin and California.

We gladly admit that these State institutions are successful, and we heartily rejoice in the good work which they are doing. At the same time, we are not sure that the work of any one of them may be relatively as successful a century hence as to-day, and we know that the dangers which have already surrounded them in their progress have been so great that we almost wonder that they have lived to survive them. At present, the most successful of these State institutions is the University of Michigan; but through what trials and adversities it has come to its greatness! The history of what the first legislative enactment named "the Catholepestemiad, or University of Michigania," has a great many dark pages in it, and any true chronicler thereof can not avoid the conclusion that there is great danger in "submitting even the financial affairs of a university to legislative control." Even so true a friend of this university as President Adams, now of Cornell, after full investigation, was led to write, concerning the fund of this most successful State institution, that it had been injured by unwise legislation far more than it had been augmented by direct appropriations.

I am myself a citizen of the great State of Ohio — great in every way, and sometimes great in boasting. But there is one thing of which intelligent and well-informed citizens of Ohio never think of boasting, and that is her legislative management of her two oldest universities, both under State control. The one of these, with a great endowment of valuable lands, was located at

Athens; the other, with a large land grant, was established at Oxford. Some of you doubtless have heard of Cambridge in Massachusetts as well as of Cambridge in England; but how many of you have heard of the Classic Athens in Ohio, and of the Scholastic Oxford, not on the banks of the Isis, but in the region of the Great Miami?

The first graduate of the Ohio University at Athens was the elder Thomas Ewing, than whom Ohio has never produced an abler son. Many distinguished men have also been graduated from Miami University at Oxford, among them Benjamin Harrison, President-elect of the United States. Half a century ago these institutions had some strength, but that strength has dwindled, until to-day their condition is almost a palsied one, and that because of a legislative mismanagement that seems almost criminal.

In a sense, we are better than our fathers; but are we so much in advance of them that we can surely believe that the State nowadays ought to take the entire charge of this matter of higher education? The man who does so believe is certainly a bold as well as a confiding man.

The University of Virginia was the first real university in this country. It was established by legislative enactment, and its support was provided through an annual grant of funds. It has done good work, and has had a good measure of success; but to-day it stands overshadowed by Johns–Hopkins University in Baltimore, an institution founded through private beneficence. And Vanderbilt University in Tennessee is rapidly pushing ahead of it, and already reports nearly double the number of students. And what guarantee can the advocates of State universities have that the University of California, at Berkeley, will not soon be greatly overshadowed by the most munificently endowed new institution which is to bear the name and perpetuate the memory of Leland Stanford, Jr.?

State Universities have their manifest advantages, but they have their disadvantages also. In their early history, Harvard, Yale, and Columbia, were aided by State appropriations, and were, in a sense, State colleges; but they have grown away therefrom, and they have no desire to go back to the experiences of their early days.

As is well known, Washington and Jefferson greatly desired the establishment of a Central National University. The suggestion of a university at the National Capital, under National control, devoting itself to the work of *higher political education*, has value in it; but further than this it certainly would not be wise at present to go.

How, then, may our colleges and universities be most wisely controlled? Some, of course, will be controlled by the States, and concerning these we may safely say that the less direct control the State exercises the better. The

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chief office of the State should be to secure men of large intellectual and moral stature as trustees, or regents, and to make adequate appropriations of money.

Some of our institutions will also be controlled by various religious organizations or churches. This direct control is sometimes unintelligent and sometimes harmful. The President of one of these denominational colleges told me that of the Trustees of the University (so it is called) of which he was the head, not one was a college graduate, and all were in dense ignorance as to the real work of higher education.

Of the colleges which, more or less properly, may be called *Church Colleges* in our land, meaning thereby the colleges connected with our own Church, Trinity College was never under Diocesan control. Columbia College never has been. Lehigh University is not. Hobart is not. Kenyon is not now, though unfortunately at one time she was. The Bishop of Connecticut is *ex-officio* President of the Board of Trustees of Trinity College and Chancellor. The Board of Trustees is composed mainly of Churchmen, and the same is true of the Faculty. The Bishop of New York is a Trustee of Columbia College, and most of its Trustees are also Churchmen. Its President must be a communicant of the Church, and its daily religious services must be taken from the Prayer-Book. The Bishop of Central Pennsylvania is *ex-officio* President of the Board of Trustees of Lehigh University. The Assistant Bishop of the Diocese is now in full charge of the religious services thereof. At Kenyon, in the early days, the Bishop was not only President of the Board of Trustees, but President of the College itself. An unsatisfactory result was inevitable. With the cares of an extensive Diocese, the Bishop could not satisfactorily perform the duties of President, nor did he entirely relinquish them. Bishop Chase had trouble, and resigned his Diocese. Bishop McIlvaine also passed through serious trouble before he learned practical wisdom. The matters of difficulty were brought into the arena of a Diocesan Convention. At its close, Bishop McIlvaine could write of "a new Board of Trustees and a right Board." He could say with apparent exultation, "All now see that I am Head, and will be, and am powerfully backed by the Diocese." But ordinarily one head, even the head of a giant, is not set upon two bodies, and it was soon found that the Diocese was practically one body and the College another body, and that by this action the College was left without a head. Dr. Sparrow turned his steps sadly toward Virginia. Dr. Dyer moved eastward. Other strong men left the beautiful hill they had learned to love, and dark days ensued. With emerging light changes have been made which are advantageous, and others doubtless will be made by which the Institution will rise to the height of her opportunity.

The best colleges and universities in our land, and those which give promise of the largest development in the future, are controlled by Boards of

Trustees who are themselves superior men, and can choose their own competent and high-minded successors, and so keep out the incompetent, the dishonest, and the unprincipled. In some cases, these men are selected without reference to their religious beliefs or associations: but the Unitarians will probably continue to predominate in the controlling bodies of Harvard, the Congregationalists at Yale, the Presbyterians at Princeton, and Churchmen at what ought to be the greatest of all our American universities, built upon the foundation of Columbia College in the City of New York.

Now, what ought to be the relation of the Protestant Episcopal Church to these different classes of colleges and universities? And in what directions can the good influence of Churchmen be most wisely exerted?

Macaulay has told us what dire evils we, the inhabitants of the United States, are to look for in the future. Professor Huxley, too, has looked on for a century and told us of our dreadful dangers. He has told us also that "our sole safeguard is the moral worth and intellectual clearness of the individual citizen," and has said with truth that while "education cannot give these, it may cherish them and bring them to the front, and the universities may be, and ought to be, the fortresses of the higher life of the nation."

Now, this higher life of the nation greatly concerns us all, and we should do all that we can to extend its influence and power.

General Hancock is reported to have said that the tariff is a local question. If he had spoken, not of the tariff, but of our colleges and universities, he would have accurately expressed the truth; for that is a local question, and should remain so.

As Churchmen, what may be wise for us to do in one place and under one condition of affairs, may be very unwise for us to do in another place and under another condition of affairs.

If Bishop Harris had been Bishop of Connecticut, he doubtless would have used his magnificent powers in strengthening and enlarging the work of Trinity College. If he had been Bishop of Ohio, I am confident that he would have worked as he had opportunity to lift up the light of Kenyon College, and he would have been content with nothing less than the very best modern electric light. But, as Bishop of Michigan, he rightly felt that he ought not to turn away from the opportunities of usefulness so invitingly afforded him in connection with the great State University at Ann Arbor; and the most enduring monument he leaves behind him is that of Hobart Hall, which he caused to be built, and whose hallowing influences will continue and increase throughout advancing years.

The whole truth with regard to this specific matter was well expressed in a resolution which was passed by the General Convention of our Church in the year 1871:

"*Resolved*, That, except where weighty local or special considerations intervene, it is our duty to sustain our own educational institutions by our gifts and our patronage."

In Michigan, there is a weighty local consideration which strongly comes in, the presence of a commanding State University, with its free doors swung widely open. In Boston and New Haven, the voice of another weighty local consideration is heard, and some Churchmen rightly and wisely turn their steps toward Yale and Harvard. In fact, a voice somewhat like this is heard by Churchmen who are parents in many of the towns and cities of our land. For their children's collegiate education, they had sometimes better be sent to a place near home, or where some near relatives are in residence; and sometimes they must needs be sent where they *can* be sent, when straitened resources leave open no door but one.

This, doubtless, is sometimes a matter to be regretted; but, in this world of ours, we must do the best we can.

And so special considerations come in also—such considerations as that of personal knowledge of one's own *Alma Mater* justifying both gratitude and affection, and so determining a parent's choice; or the question of companionship; or the desire to provide for a son exceptional advantages in lines of study where marked aptitudes have been clearly manifested; or, in the case of the student himself, the special consideration of a scholarship prize honorably won.

As to gifts of money, also, local and special considerations have their rightful place. Shall we blame the Churchman who is possessed of inherited wealth, and who uses some of that wealth in strengthening a college or university in which his ancestors for generations were greatly interested? Or shall we find fault with the man who is of our own fold if he says, concerning the place of his residence, the place of his struggles and triumphs, the place where his children were born and some of them lie buried, I love this place. It is inexpressibly dear to me. I have made my money here. My friends are here. I want their descendants to be prosperous and happy. There is a college here—not perfect, not even a Church College. But, on the whole, it does good work, and Christian work. Its history has been one of usefulness. And now, in God's providence, I can help it to a larger and more fruitful life, and I will.

However, I must only state clearly the exceptions to the rule; the part to be emphasized is the rule itself. And the rule is, barring exceptions, that it is the manifest and imperative duty of our Church people to support our own educational institutions by their gifts and their patronage.

Their patronage is a thing of consequence. The test of numbers is not, indeed, the true test of the success of a college or a university. A hundred

students at Johns-Hopkins may be worth many thousands of students at some of our Western or Southern "Universities," and their training may be of greater value to the Nation. But still students are the material upon which our colleges must work, and the presence of a larger number of students at our best Church Colleges is a thing greatly to be desired.

To this end let us labor to make the colleges, for the development and control of which we are chiefly responsible, more and more attractive. Let us make much in them of the strength and beauty of the religious life. Recognizing that the perfect manhood was that of the Man—Christ Jesus, let us hold up that manhood with the power of a mighty enthusiasm before the hearts of young men, that so they may rejoice to crown Him King of kings and Lord of lords. For the best religious development of the young, intelligent life of our land, we have an inestimable prize in our Prayer-Book. Let us use it with the broad spirit of *helpfulness* that shines upon its every page. But more; let us so equip our colleges that we may attract to them the very best professors. Thankfully recognizing the fact that we have some of the very best already, let us add to the number, and increase their appliances, that so we may add to their efficiency.

And thus we come to the point where we must speak of the need of money. Why, even Columbia College needs a vastly larger sum of money than she now has, with all her wealth, if she is to do the great work which opens before her in our great metropolis. Trinity College needs money—much money—for the large development which ought to come to her. Kenyon College needs money. Her's is a crying need, and if that need were amply met, there would come at once more than a fourfold return. That Hobart has need, her worthy President, who is to follow me, will surely own.

Our Churchmen are not awake as they ought to be in this matter of higher education. We do not want more foundations, but we do want splendid superstructures to rise on the foundations already strongly laid. The principle of the survival of the fittest must work as to our colleges and universities. Some in existence will die, as they ought to. But the best of our colleges ought surely to live and grow, and be more and more a power for good, and some of our Church Colleges ought to take their place among the best. Among the members of their Boards of Trustees are to be found some of the ablest and some of the noblest men in our land—men who lead in their respective Boards, and who can safely be trusted to see that large benefactions are wisely administered, and in accordance with the intent of the donors.

"God bless you gentlemen; learn to give
Money to colleges while you live."

So sang, sweetly and strongly, Oliver Wendell Holmes. Would that the notes of this song might reach some of our wealthy Churchmen, and linger in their

memories as an inspiring invitation to help some of our best Church Colleges, that so those colleges may grow stronger and stronger for the work they are called to do.

One of our Ohio public men—a man of brains and learning—has written wisely, "It grieves me to see the mistake so often made of trying to build some new college from the ground up, hundreds of thousands of dollars spent in starting something, leaving nothing or very little to enable it to go."

Why should such a mistake be made? For men so intelligent as those who are members of our own communion there is no excuse.

Wealthy Churchmen who have money to give for educational purposes should study the history of some of our Church Colleges, and see what strong beginnings have been made. Some of these colleges have a history of which all Americans may well feel proud. Some have a record of heroic sacrifice, of noble endeavor, and of real if not conspicuous success. These colleges are worth building upon.

Some of them have won the right to live. Let us see that their life is made fuller and richer.

By faithful, Christlike toil, by earnest prayer, by consecrated gifts of money, this may be surely and speedily accomplished.

The discussion which followed the reading of this paper, and the paper of Rev. E. N. Potter, D. D., LL. D., President of Hobart College, was of great interest.

President Potter's peroration was both eloquent and effective. Some of his suggestions were particularly wise and weighty. His reference to Bishop Harris was timely. "The late Bishop Harris—loved and lamented leader! aided by devoted Churchmen, established, at the University of Michigan, Hobart Guild and Hall, and a Lecture Course. Able and honored Churchmen are delivering the Baldwin Lectures published to edify and delight a still wider circle. But I know, from personal intercourse with Bishop Harris, that he would not exclude Church Colleges, nor the Church University, from aid and work and sphere; at Ann Arbor he did the next best thing on ground already occupied."

The address of Rev. Arthur Brooks, Rector of the Church of the Incarnation, N. Y., was particularly strong, and worthy of consideration. A portion of the address is given in the following pages:

Address by Rev. Arthur Brooks, D. D.

I presume that we shall all agree that it is the work of the Church to influence and lead the world in all its interests. In so large a sense of its duty, the Church is called upon to exercise its functions in many different ways. It must reach the business life of men, inspiring honesty and uprightness of conduct; it must make itself felt in the purity of tone which it diffuses through all the social relations of men; it must be effective in banishing frivolity and dissipation from amusements in which its members and the community partake. In these and similar relations the Church can not work as an organization; it cannot enact its canons, or stand beside men with the authority of prescribed modes of action, when the manifold emergencies of a complicated life press upon them. It must be a power and an influence, ever making itself felt, but utterly unable to present itself in its organized capacity. Very different is its function in such relations from that which it performs with regard to missions and evangelization. In such labors it must stand forth distinctively as an organized body, needing all its equipment of officers, institutions, and laws, presenting itself in its totality and unity of form. It is the Church in action which is to be seen in both cases; but it is the Church suiting its action to relations which change with every new demand for power that is made upon it. To the Church of the early and Middle Ages there was not and, perhaps, could not be any such distinction. Then, for example, the Church moulded government by ruling, by crowning and discrowning kings, by placing the foot of the Bishop upon the neck of the monarch; to-day the Church influences politics by the moral principles and the spiritual ideals which it plants in the hearts of the citizens. Survivals of the old conception are to be found in the attempts at business enterprises, such as the savings bank project under Church management attempted by Archbishop Purcell at Cincinnati. And the disastrous results, where purity of motive can be abundantly conceded, tell the story of the weakness of such system of Church life and action, with a clearness which no argument can ever attain. And most distinctly, by its refusal to regulate social customs through ecclesiastical enactment, by its careful refraining from all interference with political questions, our Church has recognized the limitations of its corporate action, while it has claimed all human interests as the proper field for its activity through the united and individual work of its members. It has, from points of view varying with the different theories

embraced within its charitable pale, emphasized its ministry and organization as essential factors of effective and healthy Christian work in Church extension and edification; never has it claimed for them the right to dictate the framework of government, society, or public action.

Where, then, in connection with our question of this morning we naturally ask, in this wide range of the Church's influence from that of a definite organization to that of an effective power, does the important interest of education stand? Half way between the two extremes, we may say, speaking broadly and in general terms. Our question is concerned with colleges. School life is in reality the attempt to supply what, for one reason or another, the family cannot give. It is, therefore, in a certain sense the extension of the family, subject to the same laws of implicit trust, of complete authority, of strict regulation, and of homogeneous influences. With the subject of the Church school we are not called to deal to-day, and, perhaps, some of us who differ as to the ideal of the Church College might find ourselves more in agreement on the subject of the Church school, where children are gathered from distant places to form one family under new conditions, and yet with much the same requirements as those which belonged to them in the sacred precincts of home. With his entrance at College, the young man has begun to go out into the world. He feels it, and others must recognize it. He has begun to meet other men; the old homogeneousness of relation, which has been impaired ever since he began to play with other children, at length gives way when he meets men from many different antecedent lives. That fact is an important feature of his new life which cannot be lost sight of. He is not yet in the world; he is still in a state of preparation. He is still a learner and not yet a worker, although he has experienced a change of position, perhaps greater and more radical than that which he passes through as he goes from College into active life, as many of us who have been through these transmutations can testify. The boy is still in a state of immaturity, but you have him now standing with his eyes open, no longer fixed upon the family which is around him, but upon the world which is before him. To a man at such a time nothing could be more important than religion. Upon the presentation which is made of it at that time will depend the future of the men who are to be the leaders in our nation. It must be constant, pervasive, reasonable, and powerful. The question of how to reach the masses is not more important than the great question as to the method of training rightly these leaders of the masses. Into it it is not our place to enter here. But as I mention and emphasize its importance, I find it possible to say once for all, with a clearness which I trust will not be forgotten as I hasten to other points of my argument, that I do believe that our Church, more than any other, has the ability to do this

all-important work. By the beauty of its worship it is adapted to the tastes and feelings of cultivated men; by the warmth and simplicity of its evangelical teachings it reaches the hearts of men who are ready to turn to it as a relief from the constant training of the mind; by its order of services and seasons it appeals to the ever-growing love of system; by its breadth and comprehension in theology it relieves men from the burden of dogmatic professions, which they dread as fetters to a constantly growing and developing life; by the doctrinal position of its catechism and standards it recognizes the oneness of religion and life, and gives to a man in his earliest days that right to claim his sonship to God, which is the charter of all human activity and thought. Such religion our colleges need; wherever and under whatever form and circumstances it is given, in all the range of Colleges it is welcomed and does its mighty work. And well may we claim and rejoice that in our system of that worship there are features that have gained and will gain recognition as being specially adapted for this important field of religious action upon the young men in our Colleges.

Our Church as a power is very able, therefore, with regard to education. But when we regard it as an organization we understand its possible hindrances for the work. The very strength and compactness of its organized form, adapting it for missionary and evangelistic purposes beyond all others, exposes it to a danger of attempting to make itself felt as an organization where it ought to be known as a power. It is a danger to which every ecclesiastical body is exposed in its educational institutions; it is one to which we, as the best organized ecclesiastical body, will be most exposed. It is simply one of the examples in life of the universal law, that a great gift always brings new dangers in its train and demands new wisdom for its administration. And whether we believe that our form of Church government is a Divine gift by immediate inspiration to the Apostles, or by the guidance of the Holy Spirit through the ripening history and experience of the Church, it is the deepest faith and loyalty so to learn the nature of that gift that it may always assist and never retard the divine purpose of man's salvation for which it is given.

The obtrusion of the Church as an organization into the field of education creates a divided interest. The College is valued now for its contribution to churchly and, again, to educational interests, whereas the latter are those for which it should exist and to which, in their largest sense, all attention should be given. These two sets of interest may coincide or may not; the various individuals concerned will differently regard their comparative importance, and confusion, compromise, and weakness can only be the result. Educational excellence and denominational success together will ever be contesting the ground in the conception and management of the College, and

men will never know whether they are helping a Church or building up a College. From such a cause has come, I believe, that state of affairs which has been depicted upon this platform, and which shows want of sympathy with our Church Colleges, and the withholding of gifts from them by the members of our Church, who are not assured that they are good educational, but only that they are good Church institutions. Distrust is at the root of want of assistance. Most wisely our Church has abstained, with a persistence which is often misrepresented, from dictating as to social usages, while to its members it has ever recommended the exercise of the widest and healthiest influence in social circles. And to deny itself the pleasure of organized management of educational institutions would be to show the same wisdom and gain the same healthy influence.

And in our methods of management we see no evidence of adaptation to educational questions. The term Church College is a very vague one, being made to include Columbia College, which is an Episcopal College only by virtue of the fact that its President has always been a communicant of the Protestant Episcopal Church, and Colleges which are under Episcopal supervision and whose governing boards are chosen by Diocesan Conventions. The latter in the strictest sense is a Church College, and it is the tendency toward this type in a greater or less degree, of which we must take some account in our discussion. Such management gives the responsibility for the College to a body of men of whose fitness there can be no assurance, who are chosen for prominence in Diocesan and Parochial matters, often most remote from educational interests; it involves also the opportunity, in the election of Trustees for a College, for revision or even rebuke of its past management by a convention, in which personal responsibility disappears and immediate questions of College management cannot be worthily discussed, and which is easily swayed by prejudices which express the opinion of a majority of its members, poorly informed and trained upon educational questions. It puts behind the President and other officers of the College a large gathering of clergymen and laymen which meets every year with a perfect liberty and authority to discuss and change by its elections, if not otherwise, College regulations; all personal responsibility is taken from those officers by such a mode of procedure, and all chance of becoming skilled and experienced educators is destroyed. Episcopal supervision is open to the same objections by intruding into a company of educators a form of authority intended for an entirely different sphere, and which may or may not be thrown on the side of the greatest wisdom, but which continues without power of change from year to year. A Bishop, who may have been elected for the very different qualities which a Diocese imperatively demanded, whose circumstances of life may have given no acquaintance with educational institutions, and who even may

have been chosen before such a College was founded, can be the man most influential by position and authority of office in determining the character and fate of a Church College. Just in proportion as the influence of such organized Church government is reduced the danger of evil results is diminished, and the College takes its true place as an educational institution. But surely no mere chance of obtaining by such indirect methods of Episcopal selection the rarely wise man, as is at times the case, can make a community of prudent and reasoning men look with favor upon such a system or endow with liberality the College which is committed to it.

Educational institutions must be and will be conservative, but their conservatism must be that of their own nature, not that of ecclesiasticism. They must be allowed to determine for themselves the range of thought and discussion which is to be included within their walls. They must be regulated by their own wisdom and influenced by their own character and interests. Men of investigation and of new thought must be welcomed. Theories which sound strange as they are first stated cannot be rejected, for it is such theories which have given us some of the very fundamentals of our permanent thought to-day. It is better that such theories should be stated where opportunities of investigation, discussion, and refutation exist than in the unrestrained and untrained ranks of outside speculation. The Church wisely again admits this fact, where its ecclesiastical action is involved, by its large creeds and its wide range of thought and expression on all subjects. It can and must trust the working of the same principle elsewhere. The limitations of decency, soberness, thoughtfulness, and self-restraint every College will value and guard, where the prejudices of worthy ecclesiastics would tear up many a useful plant and cast it away with the weeds of rash and unbridled speculation. Leaders in new thought, the young man in College wants to hear and to study. To criticise their position, to determine their value, to estimate their proper influence, it is the College and not the Church authority which is needed; and the educator and scholar will be free from characteristics of training and necessities of action which must ever regulate the thought of his ecclesiastical brother. It is for and not against the true Church College and its President that I plead; for freedom from ecclesiastical trammels, freedom to exercise the responsibility of its great function, freedom to determine the questions which it alone understands, and to be judged by the results, freedom to use to its full the Church's religious and spiritual treasures without the constant supervision and interposition of the Church's organized forces. It is in the interests of education that I ask for the greatness of religious influence freed from the narrowness of ecclesiastical management and association.

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Rev. Norman Badger's Letter to the Alumni Association

Fort Concho, Texas, June 7, 1875.

Brethren — Many long years have passed since I met in council with the Alumni of Kenyon College. But length of time has not abated my attachment to my *alma mater*, nor have distance in longitude and latitude and the surroundings of a wild frontier life prevented me from giving many serious, earnest thoughts to the welfare of my former home — the home of my youth, the home of my early manhood, and the birth place of my new life as a Christian.

This welfare can, in my opinion, be best promoted by going back in our inquiries to the earliest days of the Institution, by ascertaining *for what purpose, by whom, and by what means, it was founded;* by noting the *changes* that have since occurred in *Church and State*, some of the most radical of *the mistakes* that have been made, and some of the *circumstances* that have tended *to elevate* or *depress* the Institution, and *by adapting* it to the demands of the times, so far as it can be done, in consistency with its original purpose.

Can I have the attention of my Brethren while I attempt a hurried and brief discussion of these several topics?

THE PURPOSE OF THE INSTITUTION

I. When Bishop Chase entered on his Episcopate in Ohio, he had but few co-laborers in his field, and their number, for several years, increased but slowly, and not in proportion to the increase of population in the State. At that time, a journey from the East was not a pleasant excursion of a few hour's ride in an agreeable railroad coach; and the means of locomotion in Ohio were not such as to encourage any one to improve them, who was not endowed with a hardy constitution, and with incentives to endure hardships, greater than fall to the lot of ordinary human nature.

The Bishop soon saw and felt — for his feelings entered largely into all his work — that the ranks of the ministry must be filled from the native or adopted sons of the soil. But the ministry of the Episcopal Church must be an educated one. He had himself been an educator, for a large portion of his life, and he determined that a school should be established to supply, or at least to aid in supplying, the pressing demand.

Youth at any age and any degree of intellectual culture, were to be taken and trained and educated, till, if called by the Holy Spirit, they should go forth to preach the Gospel.

This, then, was the original purpose of the Institution.

II. Let us inquire

WHO WERE ITS FOUNDERS?

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Bishop Chase was, without question, the prime mover in the enterprise, but he was not the only man whose sympathies and means were enlisted in the work.

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Evangelical men, who believed that man is born again of the Spirit by the Word, and sanctified by the same means, men who had broad Christian sympathies with those of other names, men who believed in prayer meetings, Bible and Tract Societies, were the men, and they only, who gave the funds to build Kenyon College.

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We see then who were the founders.

WHAT WERE THE MEANS THEY USED?

III. Of course they gave their money, but was this all they did? Far from it. They consecrated their gifts with their prayers, and some of these gifts were in amounts realized only after the most rigid personal retrenchments. And all were given as to God and not to man. Many combined to exert an influence among parents and communities in favor of the new enterprise. And thus scores of youths were brought from their comfortable homes in Virginia, or from the stately mansions of Philadelphia, to *rough it* with the Pioneer Bishop, and to become themselves luminous in the "Star of the West."

Those who engaged personally with the Bishop in the work, did so in the spirit of earnest self-sacrifice. The Rev. Dr. Sparrow refused many tempting offers, and remained to live on a mere pittance, and Drs. Wing and Preston and others, engaged as teachers, might have had other, far more lucrative employments.

No mission enterprise was ever begun with more heartfelt devotion to the cause of Christ than was this. Founded by such men and by such means, who does not see that there is a sacredness in the trust which will prevent success or honor from resting on any attempt that may be intentionally or carelessly made to divert the Institution from its original purpose?

IV. Let us next notice

THE MISTAKES,

If such they may be called, that have been committed.

The first was the locating of the Institution in the woods, instead of in, or in the vicinity of, some large town. This mistake, if it was one, was early pointed out, in a pamphlet, by a shrewd practical man, Mr. Charles Ham-

mond, the founder of the Cincinnati *Gazette*. My own judgment is, that the course pursued was rather a temporary injury to the growth of the Episcopal Church, than any real injury to the cause of sound learning. There is no doubt the money expended on stone and mortar, in providing dormitories in the woods, would have sustained several professors in a city where the students could have found lodgings at home or with friends. Then the locating of several Episcopal clergymen as professors, in a body, in such a city as Cincinnati, would have been a power there for advancing the interests of the Episcopal Church, aside from their regular duties as teachers. But when these same clergymen were shut up in the woods, with only a sparse population of the most uncultivated class within striking distance, that power was in a great measure wasted. Then, too, all the citizens of a town where a college is located, usually feel a personal interest in its welfare, and supply it with a large number of students either from their own firesides, or attracted from a distance through the influence of relatives. Thus the catalogue is swelled, and after the superficial mode of judging among Americans, "more makes more."

Kenyon has enjoyed no such factitious advantages. Yet, in my opinion, it has enjoyed real advantages, which far outweigh all these. I do not count as one of these the surrounding of students by an uninhabited forest of miles in extent, so often alluded to by Bishop Chase as a "moral guard." He meant a guard of morals. They have been only a physical guard, and that of the poorest kind. A moral guard stands sentinel over the heart, and effects its purpose by swaying the impulses rather than by putting physical obstacles in the way of those seeking to gratify wayward propensities. But the majestic forests around Kenyon have not been without their use.

To a well disposed student, intent on the cultivation of his intellect and the garnering of knowledge, the isolation of Kenyon, its seclusion from ephemeral excitements of the day, is invaluable. But the great and distinguishing feature of Kenyon has been, that its students have been absolutely free from the constraining and contracting influences of any surrounding social horizon. They go out and come in without encountering the gossip and tittle tattle that float so abundantly in every mixed community. Standing as it were on a point, a high watch tower, they look out, not on little coteries and bands around them engaged in advancing their little schemes of personal ambition, but out on the whole broad world and take in its movements and its motives. This outlook has a corresponding influence on the expansion of their minds and the enlarging of their views.

In this way I account for the fact that a larger number of the graduates of Kenyon have held important positions in society than their comparative number would seem to have made probable.

A man brought up and educated in a village, partakes of the characteristics of that village. If subsequent circumstances cause his removal to a larger field and the acquiring of larger views, he looks back with a sort of contemptuous pity on the narrow-minded people he has left behind. The dweller in the metropolis sees something provincial in the inhabitant of every inferior town, while his conceit blinds him to the fact that, though his social horizon is a little large, it is on that very account the more impassable. I am not certain that large universities are not open to the same objection. Their members are too apt to feel that the little world in which they live contains everything that is needed, and that they have no occasion to look beyond.

My inference from all this is that what has been called "the mistake of locating Kenyon in the woods," was not a mistake so far as the highest training of the mind is concerned.

It will be observed that I take no account of the social enjoyment and refining influence of a mixed society, so often the themes of green College students. They are unworthy of a moment's consideration by earnest students preparing for the great struggle with men of cultivated intellects. Four months are not too long a time to keep the mind intently bent on study without damage to its previous social culture. And if a student wishes only to enjoy himself, and have a good time generally while going through College, he should seek some other locality more favorable to his wishes than the quiet, gray old walls of Kenyon.

For the main drift of these remarks, I am indebted in part to an observation made by Mrs. Richard Douglas, one of the bright, intellectual stars that shone in the galaxy of refined Chillicothe ladies some forty years ago. A student had asked her opinion of students mingling in society, when, contrary to his expectation, and the generally prevalent notions in College, she promptly responded, "that as the great object of training the mind was to give it power over mind, the more purely intellectual its exercises, and the less it should be distracted by external surroundings during the term of study the better would its object be attained," and she went on, at some length, and in the same strain, and in a beautiful flow of words, to give apposite illustrations and a convincing argument that, in one mind at least, settled the question at once and forever.

V. Thus, while I do not admit that the locating of Kenyon in the woods was a mistake, I maintain, that a

A VERY GRAVE MISTAKE

Was made by the early instructors in Kenyon, in common with those in other institutions in the West, in this, that they failed to comprehend the striking peculiarities of our Western people, and consequently failed to adapt their

system of education to the pressing wants of a new, vigorous and pushing population. They were more familiar with the routine of Eastern Colleges than with the peculiar type of humanity as developed in the West, with the strong and unhewn minds which, in the rough and tumble of an unsettled state of society, strike out for themselves and rise to the surface, which will not submit to repression, need no development, and only require a little guidance and assistance. These teachers thought they did well to imitate practices and systems in Eastern Colleges, which had grown up under quite different circumstances. They hastened, as soon as possible, to prepare a procrustean bed, on which all Western intellects, whether big or little, strong or weak, might be equally stretched. A *curriculum* of studies for four years was adopted, and a certain part assigned to each year. And then the great cry was for regulars. The machine must be run like Eastern machines. The youth who had independence enough to choose his own studies was placed under a ban, and considered as setting his judgment above the wisdom of ages.

By this cry many a strong youth was turned from the footpaths to the temple of Fame, and many strong minded parents, not appreciating the value of Latin and Greek and high Mathematics in an education, were made to turn their backs on their own institutions.

I would not be understood as depreciating the importance of the studies named for developing and cultivating the mind. But I would maintain that minds naturally strong and original, or that have been trained in some trade or profession, do not need to be subjected to the same process that others do. For instance, a man who has, for years, learned to control his mind in the practice of book-keeping, or by handling type in a printing office, has acquired a training that is equivalent to more than half that of the best College course.

The world moves. And the irregular student has finally, in most institutions, gained a position by being allowed to graduate as a Bachelor of Science.

It has happened with our Western institutions, as with most imitators, that defects rather than merits have been imitated. Artificial distinctions, the scorn of most Western men, have been attempted. Attention to mere form and dress beyond their comparative worth, has been encouraged. Usages and legends of a demoralizing tendency have been introduced, and comparisons, in reference to numbers, are continually made, as though this, which has nothing to do with the value of an institution, were the only point in which we at the West are to rival the East. The fact is, the founders and members of our Western institutions had no more occasion to imitate those at the East than the founders of our Republic had to imitate the caste distinctions and effete usages of the old monarchies of Europe.

IV. ANOTHER MISTAKE IN KENYON

Kindred to the one we have just had under consideration, was the separating of the professors and teachers of the institution into two distinct faculties—one of Arts and the other of Theology. By this operation two masters, with divided interests, were placed in one household. Had all the students entering College been professing Christians, this division of interests would not have been so apparent. But the great majority have had no thought of the ministry. And it would seem the separation must have been effected without any very vivid remembrance of the original purpose of the institution, or with a very great lack of foresight of its effect. The original purpose was only not exclusive, because it could not be known beforehand whom the Holy Spirit would call. Facilities were afforded to all in the hope that, educated under such influences, a large number of students would be induced to enter the ministry. But it was never anticipated that the giving a secular education mainly to those who were secular in their feelings and aims would ever become the great end of the institution.

Whether or not this has been the result, it is certain its tendency has been to effect the very thing laid to the charge of Bishop Chase at the time he resigned the Episcopate of Ohio. In the report of a Committee of the Diocesan Convention, then in session, it was said that "he had merged the Theological Seminary in Kenyon College." That report was suppressed on the ground of the inexpediency of making charges. "Because," said Judge Brush in the Convention," we are the party in power, and he is the party out of power." But the bare proposing of the accusation shows the jealousy of the Convention concerning the possible diversion of the sacred funds to the promotion of an object merely secular. The Bishop had been no more to blame than others for the prominence given to the College proper, and not so much so perhaps, as those who were instrumental in making the institution as nearly as possible like Colleges at the East.

In the earliest days, such a division, no matter what might have been attempted in theory, would have been impossible in fact; for the Theological teachers did duty in College as much as any others, and the work could not have gone on without them. The division increased immensely the expense of carrying on the institution without adding anything to its efficiency, or, as I believe, to its reputation.

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Advanced students need advice and direction, and not so much direct personal supervision and drilling as do beginners; and it may be more agreeable to professors to make such a division of classes and departments that each can discharge all his obligations by the devotion of two or three

A PROFESSOR'S HOUSE, ORIGINALLY BUILT FOR DR. SPARROW.

IN THE COLLEGE PARK, LOOKING NORTH, A. D. 1857.

hours a day to his classes, than to give five or six hours a day to a variety of College and Grammar School duties. And it is a very pretty theory that a professor must have leisure to devote to original investigations and deep research so that the world at large may enjoy the products of his leisure, and his institution the reputation of possessing such a genius. But no part of the endowments of Kenyon were contributed by the State, and the consecrated gifts of the Church were not bestowed for the purpose of furnishing easy berths to men of leisure. And it is a well known fact that the best products of the mind — if we accept those in the single line of literature — products that have aided in the advance of science, arts, and morals have come from men engaged in some profession or business occupation.

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VII. ANOTHER MISTAKE

Was the filling of the chairs in College with laymen instead of clergymen. I take this position not because laymen are not just as good teachers as clergymen; nor because I have any fault to find with the appointments in Kenyon. I believe among them she has enjoyed, and does still enjoy some of the highest teaching talent in the country. I am aiming at principle, and not men, and wish it distinctly understood that nothing personal enters this discussion.

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A layman may be as anxious to increase the ranks of the ministry as a clergyman could be. And doubtless there are many such exceptional cases. But is it reasonable to suppose that men, who have never been drawn by the Holy Spirit to take up the work of the ministry, will have their thoughts so much upon sending others into its ranks, as those who are themselves already in the work? Or will their example and personal influence be likely to keep the subject continually before the mind of the student? And, where religious instructions and social religious meetings should be prominent, can laymen in the Episcopal Church be expected to take the lead as clergymen could? Some think a chaplain can attend to all required religious duties. But Christianity is social in its character, and nowhere is it more important that it should appear in its true character than in College. It requires all to be interested and unite in its worship; and if the usages of the Episcopal Church do not favor this, should we not come as near it as possible by putting men there to whom usages will be no bar? A band of clerical teachers, certainly, in the Episcopal Church, where religion and piety are to be especially advanced, have a very decided advantage, in their work over laymen.

I cannot delay to discuss this point in all its bearings, but in whatever direction I view it, I reach the same conclusion, that the change from clerical to lay teachers was a mistake.

VIII. Let us now notice some of

THE CIRCUMSTANCES TENDING EITHER TO ELEVATE OR DEPRESS THE INSTITUTION

At the beginning Kenyon was almost the only institution distinctively Evangelical in the Episcopal Church, and but comparatively few schools of a high character had been established, under religious auspices, in the West. There was a general impression that Episcopal clergyman, as a class, were more highly educated than others and that a school managed by Episcopalians must necessarily be of a high order.

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Another circumstance favorable to the College at its start, was that the expense of plain living in Ohio, at that time, was very low. The opening of canals and railways and other means of intercommunication soon destroyed this very decided advantage.

Again, Virginia sent many students solely because Kenyon was a good Evangelical school. Michigan had not yet opened her system of County Gymnasia, a system culminating in a grand free University. If I remember rightly more than forty of the students of Kenyon were, at one time, from that State. Now the general tide of students runs in the opposite direction.

Kenyon was never troubled by the presence of fanatical propagandists of any moral or political questions, but the agitation of exciting topics throughout the country made it, after a time, expedient that Evangelical men in Virginia, and at the South, should not send their students North. So they provided means of education at home and the supply of students from that quarter almost entirely ceased.

Of all things that favored the College in its early days there was nothing that outweighed the devout spirit and earnest piety that pervaded the Institution. Many prayers were offered in its behalf. It was evidently borne up on the prayers of those who had given their money that laborers might be sent into the Lord's harvest. On more than one occasion the concerns of the soul became the absorbing and almost entirely engrossing topic with every member of the Institution. From those revivals came blessed fruits which may be seen, even to the present day, in the clergy and laity throughout the land. An atmosphere, so charged with the fragrance of prayer, is just such an atmosphere as every Christian should desire his children to breathe.

Bishop Chase, in his visitations, traveled with his heart and his mouth full of Kenyon, and left an impression in its favor that could not be easily obliterated. But as the work of building went on he became embarrassed in secular employments, and an opportunity was afforded for the Great Adversary to stir up discord and alienate friends.

First came the Rev. G. M. West, who, to magnify himself and cover his own delinquencies, made an open attack on the Bishop. He probably succeeded, for a brief period, in shaking the confidence of some friends, if not in the integrity, at least in the wisdom of the Bishop's course.

Then came the controversy between the Bishop and the Professors respecting the line of each one's respective duty and the limits of power.

The immediate, visible results of this controversy are well known. But who can tell how many hearts were estranged from the Institution, and how many prayers ceased to be offered for its prosperity?

The residuum of that controversy long remained a bitter ingredient in the Church in Ohio, both to excite the suspicions of Bishop C's. successor and to supply the opponents of Kenyon with the ready means of exciting prejudice. That even more harm was not done by it, was owing to the fact that the Diocese was so nearly a unit in sustaining the Professors, and also to the circumstance that the new Bishop soon became prominent in the growing doctrinal controversies of the Church, so that Gambier—his residence—became almost a synonym with Geneva.

It was a proud distinction, and its worth will yet be acknowledged by the whole Church when she shall have thrown off the incubus which has so long dwarfed her energies and caused divisions in her household.

IX. SELLING THE COLLEGE DOMAINS

so as to change their value to other kinds of investment, and to surround the College with owners of property in fee simple, rather than with tenants at will, was a very great departure from the original plans of Bishop Chase, and was not affected without the loss of confidence on the part of many warm friends. The motives of those who favored the change did not all escape disparagement; and many omnious utterances were made, fortelling a reckless waste of property and a speedy ruin of the Institution. Such utterances, of course, could only help to hasten the end predicted. But happily the opponents of the change were not gifted with the true spirit of prophecy. And the good old ship again outrode the storm, and held on her destined course, though possibly, with favoring breezes somewhat diminished. All these changes and difficulties, and others less radical in their character, left an element of discontent and faultfinding among former friends. They did not seem to comprehend the situation nor recognize the fact that the springing up of numerous other colleges in the West and South, and the opening of high and graded schools in nearly every town, have cut off the original sources of supply from the College, but, fixing their narrow gaze on the summary of classes in the annual catalogue, complainingly asked, "why are there so few students in Kenyon?" And then taking counsel of their own dissatisfied feel-

ings, they coolly asserted, "there must be something wrong there." And that there is something wrong there is whispered from mouth to mouth, when a prominent Churchman boldly proclaims "he never will send a son to the Institution while it is under such management." People do not ask his motive, but take his position as a guide for themselves. He spoke the truth. He was a sacramentarian. He never had favored the Institution, and he never will till it shall have become, what God forbid it ever shall, a nursery of Romanism.

The professors and people in Gambier hear the whisperings and mutterings, and, equally blind to the facts, look around among themselves for the Jonah who is causing all the trouble, or the scape-goat who may carry away the load of opprobium under which they seem to labor. Thus from a failure to comprehend the true state of things has the cause of education and of true piety been often wounded in the house of its friends.

X. Let us next consider

WHAT THE COUNTRY NOW DEMANDS

It is evident there is a wide difference of views among Americans as to what a college should be. One would have it graduate farmers and railway engineers, equipt with all the practical knowledge required in those professions. And others agreeing with him in part, though not so unreasonable in their demands, are complaining that too many years of the active period of life are consumed within college walls.

Another would have every man graduate a master of two ancient languages, of the highest mathematics and of all the natural sciences and philosophy. And this one complains that a four years' course is too short for all this. The former is a representative of the many and the latter of the few.

If Kenyon is to be guided in her policy solely by the latter, then must she continue to struggle on in competition with older and far better endowed Institutions, and be content with the small numbers that fortuitous circumstances may bring to her halls. But, if the views of the many are to have weight in shaping her course, then should her sails be, as soon as possible, so set as to take the favoring winds.

XI. It is not, in my opinion, impossible to so arrange the Institution as to meet all

PREVAILING TENDENCIES

First. The Theological Seminary and Kenyon College and Kenyon Grammar School should be one — not three distinct institutions as at present — one in interest, one in management, and one in their general aim.

The matter of conferring degrees is a mere trifle compared with the difficult, responsible, and important work of governing, teaching, advising, and so arranging the studies of all, that each may be continuously employed and kept up to the utmost stretch of his abilities.

Second. The minimum of a student's necessary expenses, in Gambier, should be reduced to the lowest possible figure. To this end the Trustees should open a "Commons Hall," where plain, substantial diet, without luxuries, should be furnished to all who may desire the privilege, at bare cost. Tuition should be reduced so as to be on a par with the original cost of scholarships, and a scheme should be originated and put in execution for making tuition free to all who shall have been over two years in the Institution. And the amount of all tuitions should be divided *pro rata* among the professors and teachers, as an addition to their fixed salaries.

The room rent should be as low as would be compatible with keeping the rooms in ordinary repair. And there should be frequent and strict inspections, that all extraordinary damage may be assessed on those who shall have caused it.

Each student should be allowed to purchase his wood where he can get it cheapest. And in case of its being furnished by the College, he should be charged with only what he actually burns. Some students will burn as much again as others, and all will burn less, if burning less will make a difference in the cost. It seems only right that a man who wishes to economize should have the opportunity.

It will not do to disregard college expenses and fall back on the shallow reasoning that "people will not appreciate properly what costs them nothing," when some of the best instruction in the country is furnished gratis, and an effort is making all over the land to have all schools free.

Third. All artificial distinction of classes by name, from the Seminary to the Grammar School, should be abolished, and each student allowed to attend to just such branches as he or his parents wish, and to take along at the same time just as many studies as he is able to. There should be a *curriculum* of particular studies, through which, or their equivalent, each candidate for a degree, whether of Arts, or Science, or Philosophy, or Theology, should be required to pass before receiving his degree.

It is well known that some students can make as great acquisitions in one year as others can in two; and it is equally well known that a majority of these gifted men waste their leisure time, or spend it in a way that is worse than wasted, so that in the end of their course they turn out no better general scholars than their more plodding comrades. Each should have his time so occupied that he would have no leisure except for sleep, legitimate exercise, and other necessary duties. The curse of all literary institutions is idle students.

The common objections to the course suggested are not unknown to me. I cannot take time to answer them now. In my mind they have but little

weight. The most of them can be resolved into the danger of encouraging irregularity on the part of the student, and the increased labor and responsibility it would throw on teachers, in their sometimes having a larger number of classes to hear, and in requiring of them to keep up a close personal knowledge of each student's employment and progress.

I will suppose there are in the grammar School *ten* recitations, on an average, daily, of one hour each—in the College *fourteen*, and in the Seminary *six*—making thirty in all. Some few youths, pursuing the most elementary branches, may require the constant supervision of a teacher in a school room. But in an institution where the *dormitory* system prevails, it is best that all should learn as soon as possible to prepare themselves for recitations, from higher motives than the restraining eye of a teacher.

If my supposition as to the number of daily recitations is correct, probably one-third—say ten—are given to a single branch. Now, if the students were to be graded according to their real abilities, probably all could be brought into *six* classes instead of *ten*. But if by this process the number of recitations could not be reduced, by working each five hours a day, six teachers, if well prepared for their posts, could attend to all.

And, if the hours of recitation were distributed through the day, so as to have as small a number as possible come at the same time, there would be no difficulty in a talented student attending one or two more than the ordinary number of recitations, or one deficient in a particular branch could give attention to that branch in two classes, or he could, for instance, begin the study of Greek while his attention should be mainly given to the study of Theology. It is no uncommon thing for a student, who has given attention to one of the ancient languages not more than six months, to join a class that has been reading the same for eighteen, and yet maintain a creditable standing.

The advantage of confining attention to what a student actually knows, instead of to what he may be presumed to know from his previous time occupied, will be very great, and a more powerful stimulus to exertion than all the honors the College has at its disposal. Candidates for any particular degree can be so indicated in the catalogue without any class distinctions. And the absence of these will be found to very materially aid in preventing offenses and occasions for the exercise of discipline.

Diverging a little from the main object of these remarks, I would in this connection suggest that every candidate for a degree in Arts, who expects to enter the ministry, should become a "postulant" for orders as soon as he has mastered one-half of the *curriculum* required for the degree, that as soon as he graduates he may be ordained a Deacon. I would have him then ordained, not to take charge of a parish, but to give a practical bearing to all his subsequent acquisitions, to enable him, in vacations, to act as evangelist, or render

material aid to any clergyman in whose parish he may happen to be. Were such a scheme for early ordinations, which the present canons render possible, to be adopted by the Bishop of the Diocese, it would give a peculiar and distinctive feature to the Institution, and would, in a short time, attract to it a great company of living men, burning with zeal to preach the Gospel, but now repressed by the thought that three long years must pass before they can be officially allowed to open their mouths publicly in the cause of Christ. The rooms in Bexley Hall would no longer remain empty. And the filling of these would tend powerfully to fill every other in Gambier.

The indiscriminate mingling of pious "postulants" and zealous young Deacons with other students, which the abolition of class distinctions contemplates, would furnish the severest and truest test of their sincerity and piety, and at the same time the most correct index of their subsequent usefulness.

In conclusion, I have only to add, that however radical the suggestions made in this paper may appear, they can all be carried out by the simple agreement of the present teachers to put their shoulders to the wheel and act in accordance with them by the approval of the Board of Trustees, and by all appointments hereafter being made with the clear understanding that the Institution is *one*, and that he must work where and when he is most needed.

I do not flatter myself that my views will, at present, meet with general favor, but I throw them out in the hope they will excite thought, and be ultimately of some practical good to an Institution that always has a warm place in my heart.

N. BADGER.

Bishop Chase

Philander Chase was born near Cornish, New Hampshire, December 14, A. D. 1775. He was graduated from Dartmouth College in 1795, and ordained Deacon in 1798. After a year's service as Missionary in Utica, Troy, Canandaigua, and Auburn, New York, he took charge of the parish at Poughkeepsie. To eke out his support, "he had recourse to the common expedient of school keeping," at first in a private way, but afterwards in charge of the public academy. In 1805 he removed to New Orleans, where he taught a successful school, and also ministered as rector of Christ Church. In 1811 he returned North, and became rector of Christ Church, Hartford, Conn. In 1817 he removed to Ohio; was consecrated Bishop in 1819; resigned the Episcopate of the Diocese in 1831; became Bishop of Illinois in 1835, and was for a time Presiding Bishop of the Protestant Episcopal Church in the United States. He died at Robin's Nest, September 20, 1852.

These are the meagre outlines of a life which was filled full of heroic labor for Christ and His Church. Bishop Chase was a great man, and a good man, and stands out from the background of the past with a unique and commanding personality. In the words of the Rev. Dr. Bronson: "The versatility of his manners was such that he could adapt himself readily to any condition of society. Whether he were in the log cabin of Ohio, where the whole family slept, ate, cooked, received guests and lodged them in the same apartment, or in the magnificent halls of Lord Kenyon, surrounded with the refinement of the old world, Bishop Chase was equally at home and capable of winning golden opinions. Add to this an energy that never flagged, a will that never succumbed, and a physical system that never tired, and we have such a character as is seldom produced, but which was precisely adapted to the great work that he accomplished. Bishop Chase was equally remarkable for industry and endurance. Daylight seldom found him in bed, and he seemed as fond of working or traveling in the rain as though water were his native element. He would preach at Perry (fifteen miles from Gambier), and as soon as daylight peeped in the East on Monday morning take his bridle himself, go to the field, catch "Cincinnatus," mount, and be off to set his head men at work in Gambier. Bishop Chase began a work for the Church in Ohio, and in truth for the whole West, such as no other man then living would have attempted, or probably could have accomplished."

Bishop McIlvaine's testimony is also worthy of record: "The name of Bishop Chase can never be forgotten in Ohio, nor cease to be regarded with affection and respect so long as there remains among us a just appreciation of those many and vigorous attributes of personal character which so signally marked his whole official life. His monument among us is Kenyon College—with all the history around it, of the enterprise and sacrifices and toils and trials and difficulties with which its founder commenced and carried forward that institution. It will not be long before the last of those who were personal witnesses of what he did and overcame in that enterprise will have passed away—nor before the aspect of Ohio will have become so changed by progressive and rapid improvement that it will be very difficult for a new generation to form a just conception of what Bishop Chase undertook when he set himself to the establishment of Kenyon College in the locality selected, and what he accomplished so long as he remained in Ohio to carry forward that enterprise. Difference of opinion as to the wisdom of some details of his plans is no detraction from his merited praise for great purity of motive, a single desire in all things to build up the Church of Christ, a large heart to devise, and a most unconquerable energy to execute schemes for the glory of God, and the salvation of men."

Recollections of the Early Days at Worthington

BY REV. ERASTUS BURR, D. D.

I.

PORTSMOUTH, O., August 2, 1890.

MY DEAR DR. BODINE—In compliance with your request I send you some "recollections" of Bishop Chase at Worthington and of the school which he established at that place. I mean now the school in the village of Worthington, and not that which he had on his farm a few years afterwards, and which was the beginning of Kenyon College.

Bishop Chase came to Ohio in the spring of 1817. After spending some weeks in the northern part of the State, he reached Worthington in June of that year, and soon after made up his mind to settle there. He was chosen Rector of St. John's Church of that place, and took charge also of the neighboring parishes of Delaware, Berkshire, and Columbus. Not long after this he received from the Trustees of the Worthington Academy the appointment of Principal thereof. A large brick building—large for those times—had been erected some years previously for that institution.

In this building, in the year 1820, Bishop Chase established a school of a high order, in which he engaged his son, Philander Chase, Jr., as principal teacher and manager. Many pupils came to this school from abroad, the most of whom lived in the Bishop's family at his residence, about three-fourths of a mile south of the village, where he had purchased a farm of a hundred and sixty acres, and erected a somewhat spacious dwelling.

Mr. Chase, Jr., was ordained to the Diaconate by his father at the Convention held in Worthington in 1820. He was a graduate of Harvard College, with high honors. He had gone as Chaplain and teacher of mathematics on board the ship Guerriere with Commodore McDonough, first to St. Petersburg, and then to the Mediterranean, on a three years cruise. His reputation with that of his father drew together quite a large number of pupils from different parts of the State, and some from Kentucky, and perhaps other States. They were generally of the best families. I remember some of them. From Cincinnati there were two sons of the Hon. John C. Wright, viz., Crafts J. and Tappan, the latter of whom died young; the former became for a time editor of the Cincinnati *Gazette*, did good service as

Colonel in the late war, and died a few years ago at Chicago; a son of the celebrated Charles Hammond, Henry by name, who also died young. From Cincinnati also there was a son of Dr. Daniel Drake; he — Charley Drake — was among the youngest of the pupils. He was for a time Senator in Congress from Missouri, then Judge of the U. S. Court of Claims, and is still living in Washington, D. C. From Chillicothe came Allen McArthur, a son of Governor McArthur, Abraham Claypool, and Thomas and Nathaniel James, sons of Thomas James; they both died young. From Lexington, Ky., there were three boys of the name of Talbot. From Zanesville there were Caroline and —— Reeves. (A few girls were admitted.) From Steubenville were two sons of Bezaleel Wells, viz., Alexander and Bezaleel, Jr. From Newark came Ben. Brice, son of Dr. Brice. A few years since he was living and held the office of Paymaster General of the U. S. Army. All these and some others whom I cannot call to mind lived in the Bishop's family, and went thence daily to the Academy in the village. There were also students from Columbus, Delaware, Dayton, Circleville, and other places, as well as not a few from the immediate vicinity of Worthington. William Walker, a half breed Wyandotte was there from the Wyandotte reservation (now Wyandot County), a bright, intelligent fellow, who afterwards became a chief of his nation, and went with them on their removal to the Indian Territory. Last, but not least, was Salmon P. Chase, a nephew of the Bishop, who was sent by his widowed mother from Cornish, N. H., to be brought up and educated by his uncle. He was a good student and made good progress, notwithstanding his time was much taken up with domestic occupations. He remained in the Bishop's family until he, the Bishop, went to England in 1823, removing with him to Cincinnati, where he pursued his studies for a time in the Cincinnati College. I remember some incidents in which Salmon figured pretty largely, and in which he displayed certain traits of character which came out conspicuously in the course of his subsequent life. Among these was a strong determined will which impelled him to override, if possible, all obstacles that lay in his way. The title of "Ferry Boy," which his political friends gave him for effect, arose from the trifling circumstance that, when waiting at Cleveland for company on his way to Worthington, strolling by the Cuyahoga River, he boldly offered, in the absence of the usual ferryman, to take over some persons who were impatient to cross.

Bishop Chase took a deep interest in the welfare of this school, and notwithstanding his long absences on long journeys over his diocese, he managed to give much of his time to the school, and greatly encouraged teachers and pupils by his wise and cheery words. When his son was obliged, on account of failing health, to give up his position as teacher, he was succeeded by the late Dr. Ezra B. Kellogg, then a young man recently

admitted to the ministry. He taught with great acceptance for a time, and his health failing also, he resigned and became the first rector of St. Paul's Church, Chillicothe. He was succeed by Mr. William Sparrow, the late Dr. Sparrow, who afterwards was so conspicuous and influential in the affairs of Kenyon College and the Seminary, and not less so in those of the Alexandria Seminary. At this time Mr. Sparrow had not reached his twenty-second year, and it was a matter of talk and wonder with us boys how one so young could possibly be capable of teaching and governing in an academy composed of pupils, many of whom were older than himself. But he soon proved himself quite equal to the occasion.

Bishop Chase was always an earnest promoter of education. He had himself, in earlier life, been a distinguished teacher. He delighted to have young men about him, and to see them advancing in good knowledge. When at home from his long Episcopal journeys, he mingled freely and even jovially with his "dear boys," as he regarded them, then members of his family and guests at his table. He was wont to entertain them with laughable but always illustrative stories, and so absorbed would all become that Mrs. Chase had frequently to remind him that it was school time for the boys. He has since been represented as too stern a disciplinarian, and even violent in his treatment of pupils. The present writer, who, then and afterwards, saw much of him, and under a great variety of circumstances and some severe provocations, never witnessed anything of this kind, and cannot believe the representations true.

When Bishop Chase had removed to Cincinnati in 1822, there was no longer the attraction of the Bishop's family and his immediate oversight, which had been a strong inducement to parents to entrust their children to his care. In consequence there was a great falling off in the number of students, especially those from abroad, and, Mr. Sparrow leaving also with the Bishop, the school at Worthington, so flourishing and useful for a time, declined and was given up. Of those who composed that school the writer is not aware that any are now living except himself, his wife, the Hon. Charles Drake, and General Brice.

Perhaps you would like to have some indications of what was Bishop Chase's personal appearance, manners, etc., at the time embraced in the foregoing recollections. I first saw him, not long after his consecration, in the year 1819. He was then forty-four years of age. He was of large stature, tall, of clear florid complexion, rather full habit but well proportioned. His appearance was very striking and attractive. A stranger passing him on the street would instinctively turn to notice further his retreating figure. His manners were strikingly courteous and affable even to his inferiors. In powers of conversation he excelled all persons whom I have ever known. In a large

company he unconsciously became the central figure on account of his lively and interesting talk. I have seen a large roomful of people attracted towards him, even when occupying some obscure corner, to catch his words, which were addressed immediately to only a few. These personal and rare traits of the Bishop indicated a high degree of cultivation as well as Christian character, and perhaps constituted an element of success among the cultivated and refined people of England to whom he made his plea for aid in his great and holy purpose of founding an institution for the preparation of men for the sacred ministry.

I am, dear Doctor, with great esteem, Truly yours,

ERASTUS BURR.

II.

PORTSMOUTH, OHIO, August 11, 1890.

MY DEAR DR. BODINE — In further compliance with your request for such recollections as I may have of the early days of Kenyon College — that is, of the period when it was in its incipient state at Worthington, I send you the following as being some of those which are most distinct in my mind. Please bear in mind that they are recollections of events and incidents, and not, therefore, to be given in orderly narrative.

Bishop Chase returned from England, whither he had gone for aid to found his Seminary, in August, 1824. He reached Ohio with his family, whom he had left with Mrs. Chase's mother at Kingston, N. Y., about the 1st of September, and took up his residence at his old home (on his farm near Worthington), intending to reside there until such time as the Seminary should be permanently located. On the 3d of November following, a Convention of the Diocese was held at Chillicothe, and another, the regular Annual Convention, at Zanesville, in June, 1825, at the last of which the question of location was considered, but no determination was reached. In the mean time, *i. e.*, in the spring of 1825, the Bishop signified his willingness to receive a few students to reside in his family, that there might be at once work for an expected teacher. A few soon came, and among the number was the present writer. He was, in fact, *the first* of those who remained until the school was fairly under way. Indeed, for a time he was the only one — the first and sole student of Kenyon College! The Bishop directed our studies, and in a general way took note of our progress, but had little time for recitations.

His private affairs had been long neglected. He had no salary. His farm was his only source of income, and to this he felt obliged to give at least some attention. He could make no extended visitations of his Diocese even if the condition of the roads had permitted, which, at that season of the year, it

seldom did. He, however, made frequent excursions round about in adjacent parts, and ministered with much regularity to his former parishes, viz., those of Worthington, Delaware, Berkshire, and Columbus.

He was also at this period much occupied with his correspondence, largely with that with his English friends, and largely, also, with those nearer home on matters connected with the great work which he had in hand. I have a distinct recollection of being employed in copying letters for the Bishop, one by one, as he wrote them; some of which same letters I recognize in the two volumes of the Bishop's "Reminiscences." I was employed by the Bishop in receiving, cataloguing, and putting up books donated by friends in England. Several hundred volumes were received about that time, and more during the following summer. They are now in the library of Bexley Hall. I also remember some instances of assisting the Bishop in out of-door work, such as driving the team for him to plough his acre "potato patch," in mending fences, hauling firewood from the neighboring forest, etc. Our recitations at that period were not very regular, nor much prolonged; but I think we made some progress — at least in lessons of industry and self-dependence. Sometime in May of this year, Mr. Sparrow came and took our studies in charge — the same who had taught some years previously in the Worthington Academy. He came from Miami University, where he had been employed as tutor during the time that Bishop Chase had been away in England. Studies now began in good earnest. Mr. Sparrow proved to be a very exacting teacher, and yet it was easier to prepare, and I felt happier in preparing, for his recitations than for those of any other teacher. There was no let off, no chance for shirking, and the good hard work he exacted brought its reward. Mr. S. was not long the sole teacher. Soon after, a Mr. McMillan was engaged as tutor, or grammar school instructor, and left Professor Sparrow with Latin, Greek, and Mathematics. Students were now coming in in considerable numbers. By the end of this year (1825), there were twenty-five. To accommodate so many the Bishop erected several log buildings in the spacious grounds about his residence. Perhaps it should be explained that this was situated some distance, perhaps several hundred rods, from the main road. The farm, as elsewhere stated, consisted of 160 acres. It lay on both sides of the State road from Columbus to Sandusky and Cleveland. From Columbus it was eight miles. The dwelling was reached by a broad private lane, or, in modern phrase, avenue. It was scarcely visible from the road on account of intervening trees.

The buildings erected were four in number, one for a dining-hall, about sixty by twenty-five feet, adjacent to the kitchen; another, somewhat larger, for a school-room, chapel, etc. The other two were of smaller size, and were for students' rooms. All these buildings were of unhewed logs covered with

"clap-boards", and these were held in place by logs laid across each course. A farm house some distance off across a field was also brought into requisition. It had been erected by Bishop Chase in 1817, and occupied by his family while his permanent dwelling was being built. It had two rooms below and one, a half-story, above. The main room below was occupied by Mr. Sparrow. The other, which had been the kitchen, was occupied by my chum, Henry Dickinson, and myself until the Indians came, when we had to give place to them, and were promoted to the room above, which was already in possession of two others, viz., Edward Sparrow, a brother of our Professor S , and Elmer Hersey, of Newark, Ohio, who died at home during the next vacation. At the first, when the students were few in number, say from ten to fifteen, we took our meals at the Bishop's table, Mrs. Chase presiding. The Bishop was much away, but when at home our mealtime was greatly enlivened by his amusing stories and narration of events which his varied experience furnished. Afterwards, the long dining hall, with two tables extending nearly its whole length, was requisite for the increased number of hungry boys. Mr. McMillan, our tutor, having a family, found accommodations at the house of one of the neighbors.

The foregoing relates chiefly to the year 1825. I hope I shall be excused if I introduce here an extract from a diary which I was in the habit of keeping during those early years. It will indicate much in few words.

"January 1, 1826. The year 1826 comes in on Sunday. It finds me studying at Kenyon College, which, for the present, is on the Bishop's farm near Worthington. President, Rt. Rev. P. Chase; Professor of Languages, Rev. William Sparrow; Tutor in the Grammar School, Mr. Gideon McMillan. The students at this time, including five Indian boys, are twenty-five in number—names as follows: T. J. Davis, C. W. Adams, —— Brainerd, William Ijams, Henry Dickinson, Hezekiah Wells, Edward Sparrow, Harvey Pinney, Wm. Shepard, —— Munro, —— Thompson, —— Walker, —— Wells, James Melich, Walter Ingraham, Edward I. Chase, Francis Upson, —— Booth, Blodget, Erastus Burr. The Indians are John Johnson, John Buckingham, Joseph Heron, John White, and John Heron. Boarding at $1.25 per week. Tuition in the Grammar School, $10.00 per year; College, $20.00."

The above is the only list (Catalogue?) of the students of the Institution while it was at Worthington, except it be a copy of this. During the winter of 1826–27, some members of the Legislature used to come up from Columbus on Sundays to Church—services, for the most part, in the log chapel. The institution had begun to attract a good deal of attention, and its prospects were very flattering. At one time it was thought that it would find its location on Alum Creek, about twelve miles north, or a little east of north, of Columbus. Mrs. Betsey Reed, of Zanesville, had offered to give a tract of fine land of one

thousand acres in that locality. The Bishop had the land surveyed, and seemed much pleased with it as a suitable seat for the Institution. He invited all the people from adjacent villages and settlements to come with their teams and help clear off a beautiful slope of the grounds overlooking the river—Alum Creek. They came in large numbers, and soon made a clearing of eight or ten acres. People generally thought that there the College would have its seat. But before the Convention of 1826 met, as it did at Columbus in June of that year, this expectation had been superseded by the purchase (conditional) of eight thousand acres in Knox County, and it became a foregone conclusion that the Institution should go thither. The following is the resolution to that effect, unanimously adopted by the Convention:

"*Resolved*, That the Theological Seminary of the Diocese of Ohio and Kenyon College be, and the same hereby is, forever established on such part of Section 1, in Township 6, in Range 12, of the United States Military Land, as may be selected by the Trustees of said Seminary and College."

After this we saw little of the Bishop. He bent all his energies to prepare a place in the woods on "Gambier Hill" in which his beloved Seminary might as soon as possible find a permanent home. When he did appear among us, what glowing accounts he gave of the situation, and of the work which was going on under his strong hand! What mountains of difficulty he encountered and overcame! In less than two years from the time when he cut down the first tree on the hill, he had erected a large massive stone edifice one hundred and ten by forty-four feet, and four stories high (this, however, was but the center of the whole design), and other buildings sufficient to give the Institution not uncomfortable accommodations at the end of that period, viz., the spring of 1828, when its removal from Worthington took place. What a work had thus been accomplished in less than five years, and this by the indomitable energy, as may be said, of one man, notwithstanding the most determined opposition.

Bishop Chase went to England for aid late in the year 1823. By the spring of 1828 he had purchased and paid for eight thousand acres of land of the very best quality; had erected many buildings, some of them large and expensive, on grounds which until then were covered by a dense forest. To effect this, he was obliged to open quarries of stone, to build mills both for lumber and flour. He had gathered upwards of seventy students with their instructors, and had set in operation the machinery for working out the great results which from the first he had had in view. In other words, he had founded and put into successful operation a Theological Seminary and College of great promise of good to the Church and to the world.

I have thus, my dear Doctor, given you some "recollections" and some incidents from my diary of the early life of the Institution in which you too have been a long and patient laborer. I have omitted many things that came into my mind as I wrote, deeming them perhaps not suitable for your purpose, or not worth the space their relation would occupy. One or two omissions, however, I must supply. While the College was yet at Worthington, that life-long and most useful servant of the Institution, the Rev. M. T. C. Wing, began his work in it. In the early part of the year 1827, he succeeded the Rev. Mr. McMillan, who had resigned his tutorship and gone to take charge of the Church in Piqua. Mr. Wing had classes in Latin, Algebra, History, and Rhetoric. During this year (1827), the elder students formed the Philomathesian Society, which, I believe, still exists. It was then carried on with great vigor and usefulness.

I call to mind also that while the expectation that the lands on Alum Creek would furnish a site for the Institution was strong in people's minds, the Bishop held several religious services there — in the woods. They were a novel spectacle, and drew together an immense crowd of people from all around. The Bishop preached with great power, and some pronounced it a right good camp meeting! The late Rev. Dr. Kellogg was present, and assisted the Bishop very materially.

And now, to conclude, I must crave indulgence for a personal remark. When, in 1828, the Institution was about to be removed to Gambier, my parents thought it best to send me to Trinity College, Hartford, Conn., that I might be near my sister, who was then about to go to a Female Seminary in that city. So I entered the Junior Class of that College, and was graduated in 1830, and thereby missed the honor of being a graduate of Kenyon.

I remain, my dear Doctor, with high esteem,

Truly yours,

ERASTUS BURR.

IN THE COLLEGE PARK, LOOKING NORTH, A. D. 1890.

AT THE ENTRANCE OF THE COLLEGE PARK.

Recollections of School Days at Worthington

BY HON. SALMON P. CHASE, LL. D.

From letters written to J. T. Trowbridge, Esq.]

My uncle, at the time I went to him, was in the maturity of his intellectual and physical powers. He was a great worker, a thoroughly practical man, always thinking of something to be done, and then doing it with all his might. There was not a particle of flam or cant in his make up. Thoroughly religious, he always looked to God. His motto was, Jehovah Jireh — God will provide. But his faith in God only animated him to most strenuous personal labor. It was not passive but active. If anything was to be done, he felt that he must do it; and that, if he put forth all his energy, he might safely and cheerfully leave the event to Divine Providence.

Usually exceedingly kind and a delightful companion to young and old, he was often very harsh and severe, not because he liked to be, but because he was determined to have every thing just as he thought it ought to be.

He was thoroughly imbued with a sense of the importance of his episcopal office, and a thorough believer in the subordination of the orders to the Episcopate. Certainly, he lived to Govern; but he liked to govern for the good of others, not his own.

He liked to overcome, too; great obstacles stimulated but did not discourage him.

Among us boys he was almost, and sometimes, indeed, quite tyrannical. But he was not disliked — much less hated — he was revered and feared. He was not loved by the boys then — but, afterward, when they had left him, and looked back on the days they had spent under his charge, and saw him more as he really was, love mingled with their reverence, and became its equal in their hearts.

One of the most noteworthy things I saw, during the time I was at Worthington, was the flight of vast flocks of pigeons and their roost. They might, if it were possible to count them, be numbered by hundreds of thousands. They came from the West and formed a roost southeast from our house, in the forest between Alum Creek and the Olentangy — or, as it was then called, the Whetstone. From this roost they departed westward each morning, and returned toward night-fall. Their flight was wonderful. They came toward their roost in vast bodies — sometimes so vast that they actually

darkened the sky and dimmed the light below like thick, black clouds. Sometimes a flock, flying toward the forest, would sail too low, and, coming to its edge, would suddenly stop, turn and rise over the trees — the clapping of their wings making a rattle like the noise of musketry — or more like that of sharp, but distant thunder.

I was the only boy from New England, and the other boys, whose ideas of a Yankee, derived from their parents and their friends, were, I fear, not altogether just, were much inclined, for a time, to twit me on being one. Every now and then they called me Yankee in tones not altogether respectful.

At length, I could'nt bear it any longer, and said to Tom James, when, one day, he called me a Yankee:

"Tom, if you call me a Yankee again, I'll kick you."

"Well," said he, "you're a Yankee."

As good as my word, I kicked him, and made the kick just as severe and just as disagreeable as I could. He was older than I, and I expected a fight. But, instead of attacking, he went after the Bishop, and complained. I was at once summoned into his presence.

"Salmon," said the Bishop, very gravely and severely, "Tom James says you have been kicking him. Is it true?"

"Yes, sir."

"What did you kick him for?"

"Because he called me a Yankee."

"Well," said the Bishop, "are you not a Yankee? Your father was, and I am, and we were never ashamed of the name."

"Yes, sir," said I, "I don't just mind being called a Yankee, but I won't be called a Yankee *so*," with a pretty decided emphasis on the last word.

The Bishop could not help smiling, and dismissed me with a reprimand, which I did not mind much. I was not called a Yankee, *so*, after that — and had no occasion to kick Tom James again.

The school house was a square, brick building of two stories, on the west side of the town square. I remember little of what happened there. I must have been required to compose; for I remember, on one occasion, that my cousin commended a composition in terms which I thought quite unmerited, and which took me entirely by surprise, but which, after all, made me feel quite proud.

I must have been taught some Greek, also; for my exercise in an exhibition occasion — probably at the Convention of 1821 — was an *original* Greek oration. How I puzzled over it; what trouble I had to turn my English thought into Greek forms! The grammar and the lexicon and the Greek Testament were in great requisition. The subject was Paul and John compared — at any

rate, Paul was a principal figure, though my memory may be at fault as to John. The subject helped, for it allowed me to take sentences from the Testament, and so abridge my labor. At length the piece was finished — the platform in the north end of the school room erected — the boys summoned, one by one, from a little room on the east side of it, which served the purpose of vestry room, when, on Sundays, the school room was used for the Church services. My turn came to front the terrors of an audience. I walked out on the stage; my knees shook; my eyes were dim; but memory served me faithfully, and I went through. The Bishop was proud of his Greek orator, and, I dare say, though I have small remembrance of my own feelings, I thought myself quite a lion.

I was not always industrious. I liked to read stories, and would sometimes have some interesting book of narrative, real or fictitious, before me when I should have had my lesson-book. And once I remember being mean enough to hide my story-book and substitute my lesson-book, as my cousin-preceptor came by and looked inquisitively into my desk. Whether he detected me or not, I cannot tell. He made no remark.

So went the days in school. Out of School I did chores; took grain to the mill and brought back meal and flour; milked the cows; drove them to and from pasture; took wool to the carding factory over on the Scioto, an important journey to me; built fires and brought in wood in the winter time; helped gather sugar water and make sugar when winter first turned to spring; helped plant and sow in the later spring. In most of whatever a boy could do on a farm I did a little.

Sometimes I was sent to Columbus, nine miles south, on horseback, to make small purchases. I remember yet the firm of Goodale & Buttles — which the boys travestied as good ale in bottles — where, one morning, I bought some sickles or scythes and other matters, having risen long before day, mounted old sorrel, and ridden to Columbus, determined to be back before breakfast, which I accomplished.

One ludicrous incident of the chore kind impressed itself strongly on my memory. The Bishop and most of the elder members of the family went away one morning — he having ordered me to kill and dress a pig while they were gone, to serve for dinner that day or next. I had no great trouble in catching and slaughtering a fat young porker. And I had the tub of hot water all ready for plunging him in, preparatory to taking off his bristles. Unfortunately, however, the water was too hot, or, otherwise, in wrong condition; or, perhaps, when I soused the pig into it, I kept him in too long. At any rate, when I undertook to take off the bristles, expecting they would almost come off of themselves, to my dismay, I could not start one of them.

The bristles were *set*, in pig-killing phrase. I picked and pulled in vain. What should I do? The pig must be dressed. In that there must be no failure. I bethought me of my cousin's razors, a nice new pair, just suited to a spruce young clergyman as he was. No sooner imagined than done. I got the razors and shaved the pig from toe to snout.

I think the shaving of the pig was a success. The razors were somewhat damaged in the operation; but they were carefully wiped and restored to their place. My impression is, that, on the whole, however, the pig killing was not satisfactory to my good uncle, and that my good cousin found his razors not exactly fit for use the next morning. It was, on the whole, a funny rather than a useful operation. I succeeded, however, for it showed that where there is a will there is a way, and that there are more ways than one of doing a thing.

I was not a contumacious youth, certainly, but I did sometimes feel a little rebellious when I thought harshness went to the point of oppression. At one period, for a while, nothing that I did seemed to please my uncle. I tried my best to satisfy, but without avail. At length I said to myself, "There is no use in trying. I won't try. I'll do just what I think right, and let him like or dislike it." I went on this way two or three weeks, when, one day, the Bishop surprised me with:

"Salmon, you have been a very good boy, lately."

My memories of Worthington, on the whole, are not pleasant. There were some pleasant rambles, some pleasant incidents, some pleasant associates, but the disagreeable largely predominated.

Locating the Site of Kenyon College

Editors of the Kenyon Collegian:

GENTLEMEN: In your April number, under the head "Right Rev. Philander Chase, D. D.," is an article continuing a memoir of that worthy divine, in which allusion is made to some circumstances attending the first selection of the site of Kenyon College. Although the matter is of small importance, yet whatever is deemed worthy to be narrated in history, is likewise worthy to be accurately stated; and, as some errors have been inadvertently admitted by the writer into the article referred to, and myself being one of the party named which accompanied Bishop Chase on the occasion referred to, I will take the liberty to give you briefly a true statement of the circumstances attending the excursion.

It was on a bright summer morning (July 22, 1825), that a party of gentlemen started from Mount Vernon with Bishop Chase, for the purpose of exploring the country eastward of, and adjacent to this city — then a village of about fifteen hundred inhabitants — with the view to the selection of a suitable site for the Theological Seminary and Kenyon College. The party, beside Bishop Chase, consisted of Daniel S. Norton, Esq., and the undersigned, of Mount Vernon, John Trimble and James Rawden, of Perry Township and Parish, in Coshocton County, and George Melick, of Jackson Township, Knox County. We were all on horseback. I was the youngest of the party, and had no previous acquaintance with the Bishop, except having met him a few weeks previously at "Cully's" in Newark, and having attended the preceding evening on occasion of his preaching at the old Presbyterian Church in this place — the first time, I believe, the Episcopal service had ever been performed here.

It was known that Mr. William Hogg, of Brownsville, Pennsylvania, owned a tract of 8,000 acres of land — two military sections of 4,000 acres each — lying a few miles east of here, which, from the varied character of its surface, and beauty of its streams and valleys, it was suggested might offer a suitable location for the proposed Seminary and College. And the attractive rolling character and beautiful scenery of other tracts of land, lying in that part of our County, also encouraged us to believe that we should be able to present to the Bishop a site more desirable and pleasing than any that had been before proposed.

We went out on what is here called the Coshocton Road, and struck the land of Mr. Hogg, on the west boundary of what has since been called the "North Section," at the distance of about four miles. We proceeded through the section, noticing many pleasant features. The first place that attracted marked attention, as probably suited for the object of our exploration, was the high elevation a little to the south of the road, and immediately west of what is now the farm and residence of Henry Errett, Esq. We examined this point with a good deal of interest and satisfaction. A small stream ("Schenck's Creek") was winding its way through a lovely valley which lay immediately east of the hill, widening as it extended southward, and presenting some beautiful views, but rather limited in extent and distance. The Bishop, as indeed all the party, was pleased with this spot, but reserving our judgments to further observations and discoveries, we proceeded into the valley, and through the entire "Section." Thence through lands of the "Rathbone" and "Campbell" Sections, down the valley of the "Schenck's Creek," to the junction of that stream with "Owl Creek" — to which Bishop Chase in his subsequent maps of the College lands, gave the more euphonious name

of "The Vernon River"—and thence turning again westward, and proceeding up that river, and generally near its margin, we again entered the lands of William Hogg, at the eastern boundary of the "South Section."

On this "Section" there were several cabins, and a number of small farms opened. The road lay across the beautiful valley, (that now spreads out like a great garden, immediately east of Gambier,) and, again striking the river, followed its margin in a pretty straight line, until interrupted by the abrupt descent of what is now the "College Hill," whence winding around the base, it followed the course of the stream, pretty near the present road line, into and across the large "bottoms" and beautiful valley that lies on the west side of "the Hill."

I had once, on a previous occasion, crossed over this hill, a promontory, and was the only one of the party who professed any knowledge of the character of the plain that lay on the top of its elevation; and it was with reference to this spot that I had desired the party to return by this route. Arriving, therefore, at the base of "the hill," on its south side, I called the attention of the Bishop and the others of the party, to the elevation on our right, and its beautiful surroundings. The curve of the base, the acclivity of the hill, and the graceful bend of the river, with the wide opening of the valley east and west, were attractions too striking to need explanation. But it was suggested by Mr. Norton that there was not room enough on the crown of the hill for the accommodation of the necessary buildings and grounds of the contemplated Institution. To this I replied that I had once crossed the hill, and that there was a level plain on the top, of wider extent than was supposed.

Bishop Chase answered by saying, "Come, Mr. C., I will go with you up to the top of this hill, and we will see how it looks." The other gentlemen of the party, not having much apparent faith in the fruits of our difficult ascent, dismounted from their horses, and disposed themselves for rest in the shade at the road side. And the Bishop and myself proceeded alone to mount the hill. The side was thickly set with an undergrowth of oak bushes, frequently interlaced with rambling grape vines. We struggled through these tangles on our horses until about half way up the hill, when the Bishop, becoming discouraged with that mode of proceeding, proposed that we should take it afoot. We dismounted and hitched our horses, and then proceeded as well as we could until we emerged on the top of the hill, on the very spot where the old College building now stands.

The heavy timber that had once covered the crown of the hill, had principally, many years before, been prostrated by a storm, or otherwise destroyed, so that, excepting a more stunted growth of brush than that we had just come through, the plain on the top was comparatively open and free from obstruc-

tion to the view. Passing a little northward, the whole panorama of the beautiful valleys that lay at our feet, the undulating line and varying surface of the distant hills, eastward, southward, and westward, with the windings of the river, all were brought into view, and presented a scene and landscape of unsurpassed loveliness and beauty. It certainly so appeared to me then, and so it seemed to strike our good Bishop. Standing upon the trunk of an old fallen oak, and permitting his eye to pass round the horizon and take in the whole prospect, he expressed his delight and satisfaction in the brief but significant exclamation: "Well, this will do!" He then pointed out the varied beauties of the spot, its extensive views, and the advantages that would be obtained by opening some parts of the contiguous forest — improving the prospect in certain directions.

We then returned to the foot of the hill, and found our companions amusing and resting themselves where we had left them. The Bishop expressed himself to them in strong terms of satisfaction and delight in respect to the spot he had just examined.

We all returned to Mt. Vernon together. The Bishop came with me to my house to tea; and, from the circumstances of my wife being a near relative of Mr. Hogg — the owner of the land where the site had been selected — the conversation turned very much upon the hope of making that the permanent location, and the probability of obtaining the land at a price within the means of the young Institution and its then limited endowment. When he left my house, Bishop Chase expressed to me his intention to visit Mr. Hogg at an early day, with a view of securing a contract for the purchase of the land. And he took with him a letter from me to that gentlemen (with whom I was on the most kind and friendly relations) strongly recommending the objects of the Bishop's proposed visit.

When I next saw Bishop Chase, which I think was sometime during the following winter, he had made a provisional contract for the purchase of the whole 8,000 acres at three dollars per acre; a price considered very low, as the land could readily have been sold at a higher rate. Mr. Hogg subsequently, on the solicitation of Bishop Chase, and in view of the noble objects of the purchase, munificently rebated *six thousand dollars* from the original contract price.

At the annual convention of 1826, steps were adopted by which the purchase from Mr. Hogg was confirmed, and the permanent site of Kenyon College and its other institutions was established in their present location, and upon the identical spot to which I conducted the Bishop on the occasion above referred to, and from which his mind had never wavered from the time he first stood upon the ground.

Now, after the lapse of a quarter of a century, every year of which has but added new evidence of the sagacity, sound judgment, and good taste of Bishop Chase in the location which he made; and the wisdom of the Convention and its committee that confirmed that decision; it is pleasant to recur to these reminiscences of the infancy of the Institution, when, indeed, it had neither a local habitation nor a name; and to contrast its condition in the days of its obscurity and feebleness with its present proud position. Old Kenyon, as the boys love to call her, has indeed won her way upward, gloriously and successfully. The clouds that have sometimes hung upon her horizon have passed away, and she stands this day a peeress among the noble institutions of learning in our country — an honor to the Diocese — and a monument of the wisdom, and to the fame, of the noble founder.

MT. VERNON, O., April 18, 1859. HENRY B. CURTIS.

How the Bishop Built His College in the Woods

BY JOHN JAMES PIATT.

Gray's "Ode on a Distant Prospect of Eton College" has not the universal sentiment of the "Elegy Written in a Country Churchyard," but it expresses as no other poem, I believe, has ever yet expressed so well, the feeling one has in revisiting the scenes of school-boy experience, after long absence and the world have intervened — when he finds himself, a boy's ghost, in the midst of posterity. And when, approaching Gambier, upon the Mount Vernon road (Gambier is five miles eastward from Mount Vernon), the dusky steeple of Kenyon College was seen far off among the tree-tops, I found myself repeating almost unconsciously — deposing meanwhile the long departed "Henry" (Henry the Sixth was the founder of Eton) in the fourth line, and substituting the possessive of Bishop Chase — the first verses of that poem:

"Ye distant spires, ye antique towers,
That crown the watery glade,
Where grateful Science still adores
Her Chase's holy shade."

In June, 1826, Bishop Chase started with his little army of occupation for the chosen spot, which he named Gambier Hill, after his first powerful and steadfast English friend. "His hired man and his little son, Dudley, were the only persons who accompanied him from Worthington to the promised land

on this lonely journey," the heroic Bishop writes, adding: "And must it be called lonely? Nay, he felt it otherwise. He experienced a consciousness of Divine aid in commencing this great work, which convinced him he was not alone. God was with him, and, though like Jacob, he should have nothing but the ground to rest on, and a stone for a pillow, he trusted that God's presence would be his support." Gambier Hill, upon which Bishop Chase fixed the location of the College buildings, is a level ridge running north and south, elevated about one hundred and fifty feet above the Kokosing, which flows from a pretty valley on the eastern side around its southern base, and, after making a sort of gigantic ox-bow in the wide lowlands to the southeast, disappears far away to the northeast. From its top a variety of as charming landscape is visible as perhaps any outlook in the State affords. The valley of the Kokosing eastward is the picture of "a smiling land;" westward are the suggestions of an unconquered wilderness. Oaks predominate in the surrounding forest—how gorgeous I remember them in far-back autumnal seasons! Here is the picture, drawn by Bishop Chase, of Gambier Hill, at his first occupation: "The whole surface of the hill was then a windfall, being a great part of it covered with fallen and upturned trees, between and over which had come up a second growth of thick trees and bushes. It was on such a place as this (proverbially impervious even to the hunters after wolves, which made it their covert) that the writer pitched his tent, if such it might be called. On the south end or promontory of this hill (near to which, below, ran the road used by the first settlers), grew some tall oak trees, which evidently had escaped the hurricane in days of yore. Under the shelter of these some boards in a light wagon were taken nearly to the top of the hill; there they were dropped, and it was with these the writer's house was built after the brush was with great difficulty cleared away. Two crotched sticks were driven into the ground, and on them a transverse pole was placed, and on the pole was placed the brush, inclining to the ground each way. The ends or gable to this room, or roof-shelter, were but slightly closed by some clapboards rived on the spot from a fallen oak tree. The beds to sleep on were thrown on bundles of straw, kept up from the damp ground by a kind of temporary platform resting on stakes driven deeply into the earth. This was the first habitation on Gambier Hill, and it stood nearly on the site where now rises the noble edifice of Kenyon College."

Such an "opening" as this would not surprise us if made by an adventurous pioneer, with the object of building a rude home in the backwoods, but it appears in a different light when looked upon as the work of a learned Episcopal Bishop—who, a year before, had been entertained by lords and ladies of the English aristocracy, and treated with respect and reverence by

high dignitaries of the Church of England — preparatory to founding an institution which he fondly hoped would in time be a great center of light and culture. What a task work had this one man set before himself, and how strenuously he wrought to accomplish his purpose! "It is said," Bishop Chase writes in allusion to this seemingly "forlorn advance," "by those not intimately acquainted with the facts and the nature of things, that the writer might have avoided the difficulties and exposures here described by residing in the nearest village, or even by taking shelter, for a time, in the little log cabins already erected on the premises, from one to two miles off. Alas! if such had been his course, no beginning would have been made to the great work. He wanted money to pay a resolute person to go forward in a work like this, if such could be found; he wanted money to pay for his own board in a village four miles off; he wanted money to hire even his common hands and teams—those he used here being the hands and wagons usually employed on his own farm at Worthington. Now, if ever there was a necessity for saying come, and not go, to work, that necessity existed here, the donations hitherto collected being all pledged for the lands. The word was said, and, under Providence, to this he owes his final success."

The first thing done was to dig a well; and this reminds me that Bishop Chase began his great undertaking with a temperance reform. He stipulated that no liquor should be used by the men employed in his building. He feared it might compromise in some way the future College. This caused him some trouble. There was, soon after the beginning, what may be called an incipient whiskey rebellion among his hired hands. They at length sent him a petition asking him for a glass three times a day, saying, at the close: "We think the expense will be repaid to the institution tenfold." The Bishop appointed a meeting with them, took his seat, embarrassed, upon a piece of elevated timber, told them quietly the story of his life and struggles, moved many of them to tears, and all went to work on the original temperance platform.

In a letter to his wife, written soon after his arrival on the ground, he says: "If you ask how I get along without money, I answer, the Lord keepeth me. What do you think of His mercy in sending good Mr. Davis with half a cheese from his mother, and twenty-five dollars from his father, presented to me out of pure regard to the great and good work which God enables me to carry on? Mr. Norton has sent me three hands for a short time. James Meleck came one day, and old Mr. Elliott another. We have built us a tent cabin, and if we had any one to cook for us we should live. It is impossible to make the hands board themselves. We must find them provisions ourselves, or have none to help us. If we can get the poor neigh-

bors to cook a little for us we do well. Judy Holmes has been here for three days, and is now engaged in surveying the north section. The streets and roads in this, the south section, have been laid out, as far as can be, till we find water. If this cannot be obtained here we shall move to some other quarter. Pray send me, by Rebecca, two more beds and bedding similar to those I brought with me. I write you this by a poor, dim hog's-lard lamp, which, shining askance on my paper, will hardly permit me to say how faithfully I am your affectionate husband."

Bishop Chase spent the following fall and winter in the Eastern States, soliciting further assistance toward the completion of the work begun by him, issuing there a "Plea on Behalf of Religion and Learning in Ohio," from which season of effort about $18,000 were realized. In June, 1827, the corner stone of Kenyon College was laid, and the neighborhood grew busy with the various workmen. In August of that year the Bishop wrote to his wife as follows: "The great work progresses slowly but surely. The basement story is now completed. The tall scaffold-poles now rear their heads all around the building. The joist timbers are now taking their places, and the frames of the partition walls below are putting together. The masons are pressing the carpenters, the carpenters the teamsters, and the teamsters the hewers. The whip-sawyers are not able to keep up with the demand in their line. The blacksmiths, two in number, are driven very hard to keep sharp the hammers and picks, repair the chains, mend wagons, and make new irons for them, and shoes for twenty-eight cattle in the teams. Our log house, additional to that you saw, will receive its roof to-morrow, and, in the beginning of the week, I trust, will be occupied as a dining-room. The stone gothic building, for a Professor's house, must soon be plastered. I go to Mount Vernon to-morrow for a thousand things, and will put this in the post-office for you. We have now nearly sixty hands, all busy and faithfully at work; an account of each is taken every night." During all this week-day labor, the Bishop tells us, he was never unmindful of his sacred calling as a clergyman, officiating at Gambier, at Mount Vernon, or elsewhere in the neighborhood. Visiting Worthington in October, and finding his wife ill with typhoid fever, he feels the necessity of leaving her (her convalescence, however, had begun), asking her, the next evening afterward, in a letter: "Was this, my desertion of you, from my own inclination? No! Nothing but the great duty of overseeing what God hath so miraculously put into my hands could have persuaded me to do this. Even as it is, I feel a pang which I cannot describe to you. My eyes fill with tears when I think how I left you in sickness. But God's will be done! My exile here is the result of this submission."

Soon after he sees the good policy of building a saw mill — whip-sawyers were not sufficient, and the only saw-miller in the vicinity demanded exorbitant prices for lumber. The workmen approve, and the work is begun at once, all hands assisting. A dam is nearly completed, a long mill-race across a neck of low land (where a bend of the stream has formed the ox-bow already mentioned) is commenced. The news of this extravagant undertaking travels through the diocese, and the Bishop's plans are pronounced rash and visionary. The digging of the race is begun — the tail-race, indeed, is almost finished; but the earth scrapers progress slowly. Meanwhile the first story above the basement of the main College building is erected, on one side, as far as the windows. But how about the mill-race? The equinoctial storm is due and dreaded. It arrives. The rains fell and the floods came. The Kokosing rose to an unusual height, and, somewhat aggravated by the dam, overflowed the lowlands. As Noah from the Ark, the anxious Bishop looked down from Gambier Hill. He felt that all was lost. The dam could not be seen. The sky, however, cleared; the waters subsided; the dam was still there, and the head race was there — a channel of running water already — a special gift of Providence, that saved a large expense of money and labor. "This mark of Providential goodness," writes the Bishop, "was of signal service in building Kenyon College."

This miracle of the mill-race won over to the Bishop's side, it seems, the skeptical driver of the local stage coach, who was hitherto of the opposition, sneering and jesting at the mad college builder. One day, shortly afterward, it is related, his carriage being full and the driver being seated, by its construction, in juxtaposition with the passengers, a conversation was begun, in which the plan of Kenyon College was condemned and ridiculed, and its failure predicted. This was affirmed as the opinion of all in the coach, and then asserted to be that of all people throughout the country. "The Bishop has no friends," they said; "his plan is hopeless." "You are a little too fast," said the driver; "a little too fast, gentlemen, in what you say. "Bishop Chase has one friend." "And who is he?" was the common question. "It is one," the driver said, "whom if you knew you would not despise; and knowing his favor to the Bishop, you would no longer speak thus." "And who is he? Who can this friend be?" was the reiterated question. "Gentlemen, said the driver, solemnly, "God is Bishop Chase's friend, and my proof is the fact that He caused the late equinoctial rain storm to dig his mill-race for him, thus saving him the expense of many hundred dollars."

It is hardly worth while to continue in detail this story of a heroic persistence; whatever the results of the College itself have been or may be, Kenyon College was built; the central building was completed with the

Bishop's own supervision; Rosse Chapel was begun; the College, having been removed from Worthington (where it had been carried on meanwhile upon the Bishop's farm), in 1828, was recognized as a living fact—and Bishop Chase was the one man, under God, who, against many and great obstacles, had made it such. His struggle in its behalf was a fight with the Dragon, and he, a true Knight of the Red Cross, came off conqueror.

But, if I am rightly informed, Bishop Chase was better fitted to build than to govern. No man could have done the task work he had accomplished without something more than selfish devotion. There may have been a ground work of personal ambition underneath his purpose, but it must still have been a noble one, and breathed the true air of religion. Soon after the removal of the College to Gambier, divisions began to show themselves between the Bishop, who was *ex-officio* President of the institution, and the Faculty. Bitter feelings grew up between him and some of the Professors. Perhaps the Bishop, who did not always think it necessary to attend the Faculty meetings, was too free to ignore its judgments and decisions, and make College law a matter of his own personal discretion. His disposition was not, other things considered, an unfortunate one in planning and building the material structure, but seemed doubtfully fitted to conduct the moral and spiritual institution. I have read some of the various documents printed regarding this matter, and am inclined to think Bishop Chase was in error. He was arbitrary, impetuous, fierce, and unjust, at times. The disagreements at length led to his resignation. The resignation was accepted—perhaps contrary to the expectation of the Bishop; for it is reported that, on the day following, he shook the dust of Kenyon from his feet, mounted his horse, rode hastily away, and betook himself to the place of a relative in Holmes County, called by him "the Valley of Peace," leaving his family to pack up and follow him at their leisure. He never returned. After having settled for a while in Michigan, he went to Illinois, where, at a place called by him "The Robin's Nest," he founded a new institution known as Jubilee College. A gentleman described "The Robin's Nest" to me as a row of three or four little log houses, terminated by a still smaller frame building. This was the characteristic beginning of Jubilee College, of which otherwise I know nothing. Indeed, Bishop Chase's career does not interest me particularly, except as the founder of Kenyon College, which, I trust, shall yet prove more greatly deserving of his faith and works. He had earned the gratitude of his Church in Ohio by his efforts in its behalf; and, perhaps, there was hardly so much tenderness shown to his temperament as he had earned by his long suffering heroic endurance and persistent energy. Yet, though in effect banished from the place for which he wrought and fought so long, Kenyon College is, to-day, with every stone in its building, his monument and witness.

Reminiscences of Kenyon College

Boston, August 31, 1874.

To the Editor of the Gambier Weekly Argus:

In 1830 I first went to Kenyon College. The venerable Bishop Chase was then in the zenith of his power and prosperity. He had returned from England, flushed with the spoils of his peaceful victory, and, it was said by the envious crowd, strengthened in his lordly sympathies by association with the English aristocracy. He had purchased that splendid tract of land, erected the main building of the College, digging the stones from his own hills and laying the foundations broad and deep. He had brought home from Europe the nucleus of a splendid library, embracing many rare and choice books. He had gathered an able and efficient corps of Professors, and here, in the very midst of the woods, surrounded by the primeval forest, the embryo of a splendid educational establishment had sprung into existence as if by magic. The Bishop then lived in the College, and the students lived there too, in commons. * * * * * * * * * * * * *

We slept in three-story frame bunks, three in a bunk, one above another, with "wooden sacking" and loose straw mattresses, and we always had plenty of "company." It was inevitable. We took care of our own rooms, made our own beds, and most of us, it must be acknowledged, proved most unskillful chamber maids. Some of the more susceptible of the boys were so eaten up by the affectionate attentions of their rather unwelcome companions that their skins were black and blue. * * * * * * * * *

There was a very large old shell of a frame building a short distance from the north-east corner of the College, which was used in winter for a wood shed below and a hay loft above. In summer we played alley-ball against it. Inside this shed the ground was covered, several inches deep, with chips and straw, which served as a breeding place for millions of fleas. When the ball was driven through an opening, as was sometimes the case, into the building, the boy who went in after it usually pulled up his pants and bared his legs as high as he could, and quickened the operation of getting in and out as much as possible. When safely out, he would brush the fleas from his legs by the score! * * * * * * * * * * * * *

What a wonderful man was that same Bishop Chase! embracing in that immense "corporcsity," as some one well remarked, two separate and distinct individualities: that of the full grown man—stern, imperious, invincible; and that of the child—mild, amiable, condescending, and tractable. And you could never tell at any particular time which character was about to appear. * * *

Bishop Chase was most happy in his wife. Mrs. Chase, calm, dignified, motherly, always had a great influence over her distinguished husband, and was admirably adapted by character and disposition for the important position in which the providence of God had placed her. She was, indeed, a mother to us boys. We constituted a large and, as a friend of mine used to say, a very miscellaneous family, of which she was maternal head. She even had charge of the linen of the whole establishment, which was kept in a common clothes room, where every boy had his "department," and from which we drew our weekly supplies of fresh linen. Ah! those were halcyon days! I can not help contrasting them with my later experience in the same Institution, when we had to hire our own wash-woman, oftentimes quarreling about missing pieces or dickering about price, the payment of bills, etc., etc., and even, sometimes, being under the painful necessity of bringing out the darning needle and ball of yarn with which the prudent forethought of our dear mothers had supplied us, in order to avoid the imputation sure to be cast upon the luckless wight with holes in his stockings, of being more "hole(y) than righteous."

But those days have gone never to return! The illustrious founder of Kenyon now sleeps his last sleep beneath the friendly soil of "Robin's Nest," in the great State of Illinois, where, with untiring energy and enterprise, he had laid the foundation of another institution of "learning and religion," and where, it is to be hoped, his restless, agitated soul, finally found rest and peace. He was, indeed, a wonderful man! He had his faults, no doubt, as who has not? but he had greater virtues. In other times, and under more propitious circumstances, he would have obtained the reputation of a hero of Charity, perhaps would have died a martyr to the Faith. Kenyon owes him a debt of gratitude it should never forget.

1838.

Bishop Chase's Broken Ribs

In the spring of 1830, the stage coach in which Bishop Chase was travelling, on his return from Washington to Ohio, was overturned in the darkness of the night, near Cumberland, Md., and hurled over an embankment. The Bishop's elbow was put out of joint, and two ribs were fractured. As soon as he was able to write, he sent the following characteristic letter to his brother, who was then a member of the United States Senate:

"I am as yet incarcerated with my broken ribs, full of pain and distress. Last night, though cheered by the reception of your kind letter of the 24th, I could not sleep. How long the night was! How much I thought of you, and of my good friends in the great Congress of the United States. Oh! that they would cease their strife, and think on things which make for peace. If God should break their ribs and dislocate their joints as he has mine, perhaps they would think and speak more to the purpose than they have done of late, and this you may in welcome tell them from me.

"What reason the great and good God hath in thus afflicting me, I know not; yet sure I am it is a good reason, and a reason of wisdom and mercy. Who knows but that it may be the means of my getting my township? If so, how I shall rejoice that I felt my ribs on both sides of me crack under the weight of an enormous coach filled with fat passengers. You may laugh at this idea, yet be assured I am quite in earnest. Yes, brother, I would be disposed to skip like a roebuck at the exchange of my providential sufferings for the means to get on with our college wings. Why (you will ask) are you so set on this? Because there is extant no other method or plan by which our Western World can be kept from going back into a vandal state than the one on which this Institution is proceeding. If I love my country, knowing that I do, I cannot help being thus engaged. Give me then a college (I ask nothing but the buildings) out of which I can turn school-teachers, drawn from the poorer classes of society (and, therefore, not above their business), in sufficient numbers (no half-way business), and I will do more good—I mean you Congressmen will do more good, through God's grace given unto you, than by all your great speeches made this winter."

IN THE GROUNDS AT HARCOURT PLACE.

Old Times in Kenyon

From the Gambier Argus, April 3, 1875.]

* * * * * * * * * * * * * *

Bishop Chase wrought not only with his head but with his hands, and he expected all about him to do the same. He had resolved that every youth in America, eager to study and willing to work, should have the means of acquiring a classical education within his reach. It was this resolution of his that caused me to become acquainted with him for the first time in the fall of 1828. And often have I since wished that I could handle the skilled pencil of an artist that I might enable the world to see at a glance

THE BISHOP'S MANSION

As it struck me on that fair November morning. It stood about sixty yards southeast of the present entrance to the College Park, built of rough white-oak logs, was about twenty feet wide by twenty-four long, east and west, divided in the middle by a rough board partition, and the walls rose about two feet above the attic floor, the roof being of split shingles kept in their place by poles on top, according to a common expedient in new settlements where nails are scarce. The western half constituted the Bishop's family room and place for receiving guests and distinguished visitors. It had a large fire-place and a window north of the fire-place on the west side, a door and window west of it at the south end, and on the north end a door opening towards the kitchen, eight feet distant.

The eastern half was subdivided into two compartments, one of which was the Bishop's bed-room, and the other served for a clothes-press and general store-room. Such was the main building of the group, the home of the brave old pioneer of education and the Episcopal Church in the West, in the year 1828.

This humble abode was somewhat obscured by

OTHER BUILDINGS,

Which have probably made a more lasting impression on the memories of most students and visitors in Gambier. One of these, about eighteen feet wide by twenty-two long, made of hewn logs, stood five feet west of the Bishop's house, and was the residence of Prof. Wm. Sparrow. It was divided into two rooms, the western or front room constituting the Professor's study and recitation room. The walls rose about four feet above the attic floor, and the roof was made of good shingles.

In the space between the two houses, the stairs went up to the two attics, which were reached in each case by going over the end logs, and descending several steps to the floor. The roof of Prof. Sparrow's house extended over the stair-way. The attic was lighted by a window in the west gable, ventilated by numerous cracks, and partly warmed by a drum through which the smoke from a stove in Prof. Sparrow's recitation room passed. It was the sleeping and only resting room, when out of school, of ten boys, the most of whom had come from Philadelphia. And an apparently happier set of youth were never turned loose into the woods. But what would modern students think of such accommodations?

Along the whole north side of the house ran a porch ten feet wide, furnishing a passage-way to the Bishop's family room and the kitchen opposite. This kitchen was the roughest kind of a log house, about eighteen feet square, without an attic, and the ridge running north and south, at right angles with those of the other buildings. The northwest corner of this kitchen adjoined the southeast corner of the dining-room. This was a building put up evidently after the College saw mill had proved a success; for it was made of immense planks laid up as logs are in a log house, only the ends, instead of being notched and made to cross each other, were kept in their places by deep grooves in posts. It was about twenty-two feet wide by forty-eight long, and the walls rose three feet above the attic floor, which was reached by outside stairs on the east end, near the door by which the provisions were brought in from the kitchen. This dining hall served also for a church on Sundays, and after the Bishop's family moved into the central part of Kenyon Hall, this served as a Grammar School room, and a room for prayer meetings, and the meetings of the Philomathesian Society. In subsequent years it was weather-boarded, and underwent many changes, both internal and external, to fit it for a private residence, and maintained its position till long after all its companions had disappeared.

The history of this group of buildings belongs to that of Kenyon College. They mark the beginning of the latter, so far as Gambier is concerned, and should be engraved and made to face the title page of its history.

SOCIETY DOINGS—HALL, ETC.

Nothing can, perhaps, better illustrate the character of the pioneer students of Kenyon than the following leaf from the history of the Philomathesian Society.

This society was the first organized, and for some years was the only literary society in the Institution. In 1829–30, it contained some thirty or forty members, a majority of whom were vigorous, able bodied, self-reliant

young men, but limited in their pecuniary resources. Some had assembled from distant parts of the United States on the sole promise of Bishop Chase that an education should be within the reach of all. They expected to endure hardships, and were not easily diverted from their object by difficulties that would have appeared appalling to more favored students.

After the society became too large to be conveniently held in a private room, it met in the old dining hall near the present park gate. There was then no bell on the College to sound the calls to duty, but the Curator, at the time for a meeting, blew a blast on a tin horn near the College, and, ten minutes after, near the hall, when the roll was immediately called and absentees marked. But very few, I am bound to say, were thus marked; for the students of those days, with, of course, a few exceptions, knew the value of time as well as the value of money, and wrought at every duty with a will.

Well do I remember some of the scenes in that old hall, as my seniors, to whom I looked up with reverential awe as the embodiment of learning and eloquence, burnished and sharpened their intellectual weapons for a more extended arena.

Permit me to recall one, whose results were not confined to the meeting, though it was held with closed doors and extended far into the darkness of midnight.

The early reputation of Kenyon for piety and industry was such that certain parents entrusted to its care sons whom they had failed to govern under other influences. Some of these proved themselves factious and troublesome members of the Institution. To one of these in particular the freedom of the College pigs furnished a theme for frequent vituperative remark, and their bodies objects of as frequent attacks. And he became prominent as editor of "The Anti-Hog or Gambier Philanthropist," a foolscap sheet neatly written over in double columns, and filled with amusing, witty, and scurrilous articles, and some grossly insulting to Bishop Chase. For instance, one item was, "It is said Bishop Chase has become so emaciated that students can now go to town without difficulty." This was aimed at the Bishop's prohibition of illicit visits; and with the same intention a name was given to a particular ridge near the boundary of the College domain. For the editor's responsibility in this matter and general character, the Faculty thought themselves justified in his expulsion or summary dismissal from the Institution.

The question then came up in the society, "Did he leave College with a good moral character?" Knowing, as most did, the corruption and corrupting influence of the young man, it did not seem difficult to decide the question. But factious students will always have partizans, and then under the question

it was thought lay certain great principles, involving "the liberty of the *press!*" and the "independence of the society!" the little *imperium in imperio*, the prolific source of anarchy in all Colleges.

The society met, appointed a committee of six — three to impeach and three to defend the accused,— and resolved itself into a court or committee of the whole to try the case. The struggle was fierce, and, as intimated above, not brief. But there was no stenographic reporter present, and I omit further notice of the trial, merely adding the accused visited the room of one of his impeachers the next day with a rawhide and a dirk, and subsequently left the county a convicted transgressor of the laws of the land.

THE PROPOSED HALL

The society had no exclusive control of the old dining hall; for it was used by the Grammar School, by prayer meetings, and for various other purposes. Besides, though the society met with closed doors, workmen slept in the attic, and there was constant danger of precious secrets becoming the property of the public.

Why should men who could help themselves longer endure such inconveniences? Some were skilled in the use of the plane and the saw, and all could handle the axe. So they resolved to build, to build a hall. I do not remember what were to have been its dimensions, but it was to have been no disgrace to the Hill. Bishop Chase promised them all the trees they wanted, and that the College saw-mill should saw and the College teams haul all the lumber they should need.

On a day appointed for beginning the work, every man, armed with an axe, went to the forest not far off. It stood near the residence of the late A. G. Scott, and on the ground now occupied by Dr. Blake's orchard. Soon many a lofty oak had measured its length on the ground. Think of a student nowadays walking, with deadly intent, up to a majestic white oak two or three feet in diameter! Would it not laugh at his puny arm? Not so in those early times; for before night there lay scattered about dozens of logs ready for the mill. And there they continued to lie for a long time, and until they were required for other uses than those for which they had first been prepared.

What killed the enterprise? It was a conflict of authority.

The Phi Phi Alpha Society had, a short time before, been organized in the Grammar School, as a sort of stepping stone to the Philomathesian. It embraced nearly all of the *pene* Freshman Class. As soon as the Philos moved to build, the secret was out, and the young society applied to the Bishop for permission to take part in the work and to become joint occupants of the hall. The Bishop's son, Dudley, was a member of the new society, and

the Bishop readily gave his consent. But that consent was fatal. The Philos had engaged in the enterprise for the sake of having exclusive control of their place of meeting. When they found this could not be enjoyed, the will and the way to build were gone. And thus the matter remained during the Presidency of Bishop Chase.

The feeling, however, between the two societies, engendered by the controversy, did not die, but, nourished by one cause and another, grew, till all the members of the junior society resolved, on entering College, not to join the Philomathesian, but take their own society with them. And by the time the class that entered College in 1830, numbering twenty-four, had become Sophomores, the new College society rivaled the old in numbers, and, having made the acquisition of two or three prominent men in College, felt itself its equal in every particular. The old embraced nearly all the members of the upper classes, and, of course, felt its own superiority, and would occasionally give expression to the feeling.

THE RIVALRY

Proceeded so far that, on one occasion when the two had come in collision concerning some outside matter, it came near resulting in a pitched battle. The parties met just in front of the College. Words ran high. The two leaders were facing and near each other when the Philo said, with peculiar emphasis, "the galled jade winces." In an instant the hand of the other was raised to strike. But less belligerent members interfered, and no blood was shed. One of those leaders now occupies a seat on the bench of the Supreme Court of the United States, and the other died last year in San Antonio, Texas, an eminent Judge, and the greatest land lawyer in the State.

Generally, the one society acted as a healthy stimulus for the other. But some time after the above outburst, sectional feeling sprang up among the Philos, and became so rampant as to bar improvement in the legitimate duties of the society, and exclude the consideration of almost every other matter. At length, in a moment of returning reason, the two sections concluded, with the approval of the College Faculty, to separate and form two societies. The division was amicably effected, and the seceding branch took the name of the Nu Pi Kappa.

Thus the two present societies in College were formed. Each was, of course, feeble in point of numbers, and the Phi Phi Alpha was the great society in College. But numbers are no true test of strength and permanence. The two small societies were full of life and a determination to excel. The North and the South furnished students in about equal proportion, and whenever one came he went either into the Northern or Southern Society. When

the Phi Phi Alpha became thus feeble, and saw only extinction in its future, it also divided, and the members cast in their lots with the two sectional societies.

Subsequently, the agitation of the anti-slavery question in the North, and the opening of many institutions in the South, cut off the supply of Southern students from Kenyon, and made it expedient for the two societies to be constituted as they now are. Long may they flourish, and rival each other only in good deeds and high attainments.

PARS FUI.

A Student's Experience in the Early Days

From Records of an Active Life, by Rev. Heman Dyer, D. D.]

Mrs. Chase had among other onerous duties the care of furnishing all the rooms for students as they arrived. My new room had nothing but bare walls, not an article of bedding, or any furniture of any kind. I left word for Mrs. Chase that I had taken possession of my room, and she promised to send some bedding that evening, but added that she had no cot or bedstead. Nothing daunted by this, I set to work and made two saw rests, or, as they were more commonly called, saw-horses. On these I put a green oak slab, fresh from the saw mill, and then waited for my bedding. When evening came, I found myself without any lamp or candle. Fortunately, there was a moon, so I was not quite in total darkness. I sat down on my slab bedstead and took a good think over the past, about mother, father, and other members of the family. There was the least bit of sadness in my reverie, but it didn't do me any harm. Sometime after nine o'clock a little bundle of bedding came, and by the light of the moon I set to work to make up my bed. But my parcel contained nothing but a sheet—and such a sheet! I tried to spread it out on the slab, but it wouldn't spread at all. I changed it from end to end; this did no good. I pulled at it, turned it over, and fussed for half an hour or so, wondering why they had sewed two sheets together. All was of no use, and so I concluded to wait till morning, particularly as the moon had gone down and I was in total darkness. As it was warm weather, there was no danger of freezing. I extemporized a pillow out of a stick of wood, and folding my coat, laid it on the stick, and then with the rest of my clothing on I laid myself down on the plank to get what rest I could find.

Somehow I didn't find "nature's sweet restorer" very sweet that night. After a little while the side I was lying on began to ache; I turned over, and soon the other side ached; and then on my back, and this ached worse than

both sides put together. Before long, I became a kind of perpetual motion, rolling back and forth at regular but very short intervals. One thing made me very thankful, and that was it was at the very season when the days are the longest and nights the shortest. I longed for the morning, and didn't think I could ever again wish it was evening. I hadn't a particle of sympathy with the man Solomon describes as saying, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." I could and would have kicked that man if he had been about that night. The next morning I was up with the birds, not singing my carols, but rubbing my aching sides and back. On examining my sheet by day-light, I found it was no sheet at all, but one of those long rolling towels sometimes found at country taverns, on which the travellers wipe their hands and faces. No wonder I had such a time in trying to make it spread out.

During the day, I returned the article to Mrs. Chase, and soon there came back ample apologies, and a pair of narrow sheets, with the promise of other articles as soon as possible. In the course of a week, I had an apology for a table, one chair, a stove, a tin wash-basin, a pitcher, and a cup. But for six weeks I had no other bedstead than my board, or slab, and this, as it began to season, began also to twist and warp itself into a beautifully undulating surface, affording me an almost endless variety of position and posture. I contented myself with my wooden pillow and narrow sheets for a long time; I say narrow, for each one was about a foot and a half wide — certainly narrower "than that a man could wrap himself in them." But I was young, ambitious, and didn't mind such trifles.

The Religious Life of Kenyon in the Olden Time

From Records of an Active Life.]

During my stay in Gambier there were two periods of more than ordinary religious interest. There seemed to be no special cause for these awakenings. Our services had been of the usual kind. But about mid-winter, on each occasion, a prevailing seriousness manifested itself. This seriousness increased day by day until it attracted attention throughout the Institution. By the direction of Bishop Chase and Dr. Sparrow, informal meetings were commenced in the different halls of the College buildings; recitation rooms and the rooms of students were used for the purpose. An hour in the evening was fixed on, and without any formal notice it was understood among all the students that any one was at liberty to attend. Some of the older students were requested to take charge of the services. Though not one of the older, I was appointed

by the Bishop to take one of the rooms. At first but few came, but the number steadily increased, until the room became very much crowded, and the interest was deep and all-pervading. The exercises were very brief and very simple. Prayers, hymns, the Word of God, with a few remarks by the person conducting the service, made up the whole of it. We never allowed the meeting to continue beyond the appointed time. This was a wise arrangement, for closing the exercises at the moment of its greatest interest made all more ready to come again.

For weeks and weeks these extra informal meetings were held. Among those who had charge of these services, I remember well Mr. J. P. B. Wilmer, afterwards Bishop of Louisiana.

A large number of students became decidedly religious, and many turned their attention to the ministry. At the request of the Bishop, some three or four of us took charge of classes for confirmation. Some may think this very strange and unchurchly. But it must be remembered that we were in peculiar circumstances, and therefore many allowances should be made. These periods or seasons of religious interest were at that day called "revivals." And so they were. In all my life since, I have witnessed nothing like them. So great was the interest at one time that all the college exercises were suspended for one or two days. To us, then, there was nothing strange in this; but how strange it would seem now to have Yale or Harvard suspend all lectures and recitations for one and two days solely on account of a deep religious feeling prevailing! I have always been glad and thankful that I was permitted to see and pass through such seasons, and I should not be sorry to see something of the kind again.

Early in my life at Gambier, it was proposed that something should be done for the outlying neighborhoods around the college. These neighborhoods were made up of new settlers, coming from all parts of the East and some of the Southern States, and were almost entirely destitute of religious privileges. Being for the most part poor, their efforts were directed to providing shelter and food for their families. Their habitations were usually log cabins, with one, two, or three rooms, according to their necessities. As soon as they were made habitable, the next thing to be done was to cut down the timber and clear up the land, that there might be a crop of grain and vegetables as soon as possible. The families which had settled on the College domain were "squatters, and miserably poor, and they were mostly Roman Catholics. Such was the character of the population around us, and among whom we were called to minister.

After exploration, the neighborhoods were numbered and named. Certain of the students were appointed by the Bishop and Faculty to take charge of these several fields. It fell to my lot to go to a neighborhood about six miles

from the College. The road, or rather path, to this place was through an almost unbroken forest. As we were obliged to be back in season for afternoon services at the college chapel, it was necessary to start early in the morning, and do our work in the afternoon.

Mrs. Chase, very thoughtfully and kindly, had a six o'clock breakfast prepared for such of us as were thus engaged. It took me nearly two hours to walk to my post. I remember well my first service. It was a pleasant Sunday morning in May; the walk through the great forest was delightful and most inspiriting. Birds, squirrels, partridges, pigeons, and an occasional deer, with rattlesnakes thrown in, made up quite a variety of animal life. As I neared the log building in which we were to meet, I was surprised to see several horses hitched to the trees, and a good many men in hunting shirts standing about. Coming up, I said, "Good morning," and then tried to get into the house; but this was packed full of women and children. Instantly my heart went down into my shoes, and I wondered what I should do. I had not dreamed of any such collection of people, and for a moment was dazed and bewildered. But no time was to be lost. I managed to get a standing place just inside the door, and then, taking from my pocket a hymn book, I read a hymn, and asked that some one would start a tune as soon as I should give out the hymn again, two lines at a time. It was a critical moment. I remembered my efforts in leading at a former time and was filled with dread, but as coolly as possible proceeded to give the hymn out the second time.

Fortunately, the lively gabble of the numerous babies present, and the attempts of the anxious mothers to hush them, prevented that awful silence which is sometimes so distressing. Still, I began to redden up; but then some woman — bless the women, they always come to the rescue — piped up a treble voice, twenty feet, it seemed to me, above the pitch; but she didn't mind it a bit, nor did any of the rest of us, but all went ahead, shaking and quivering in a frightfully reedy manner. I struck in with my thorough-bass, and before we were through with the first verse there was a full chorus of voices on every imaginable key, and keeping all sorts of time. But it mattered not; noise was the thing, and of that we had an abundance.

After this we had a short prayer, then another hymn, after which I read a portion of scripture, making comments as I went along. In a word, I did the best I could under the circumstances, and with such a motley group. It was thought to be a Sunday-school, but such an one as I never saw before. My oldest scholar, by actual measurement, was over eighty years of age, while my youngest was about six months, and of such there were a good many. Now my school ranged all the way from one extreme to the other, and I had to adopt the rubric of "common sense," and do what I could.

As soon as I became a little acquainted with the families, I found them very kind, and well disposed to make the best use they could of their privileges. I spent many Saturday afternoons in visiting throughout the neighborhood, but did not find a single family acquainted with the Episcopal Church. The nearest I came to it was that of one individual who, on a visit to Pittsburgh, went to an Episcopal service as a great curiosity.

On returning to the College each Sunday, after my missionary expedition, I always found in my room a plate with two biscuits and a piece of apple or peach pie, or a piece of plain cake. This was my dinner.

In this neighborhood I continued to labor for several years. The results, briefly, were: A parish was formed, a large number of baptisms — infants and adults — took place, several candidates were presented for confirmation, and quite a number were added to the communion. After a while, our full and regular services were introduced. During a portion of the time, I, of course, was in orders.

After I had been carrying on the enterprise for two years or more, two of the leading men of that region wished to be baptized, and by immersion. This was something of a trial for me, but I at once complied with their request. The baptism took place on a beautiful afternoon in the summer time, and a great throng of people from the region round about assembled. The banks of the creek were lined for a long distance with spectators. The scene was impressive and solemn. It seemed to touch every heart. I was sustained through it all, but very glad when the services ended.

The first confirmation held was an intensely interesting occasion. It took place after Bishop McIlvaine went to Ohio. A new frame building was in process of erection, and, extemporizing something like a chancel out of rough boards, we arranged, as well as we could, to have the services there. The Bishop had never been into the neighborhood before, and I was a little curious and a good deal anxious to see how he would manage with such rude accommodations. But he did admirably. We did our robing out behind a big oak tree, and then made our way through the crowd in a procession of two. The sermon was a grand one.

Changes and Reminiscences

From the Western Episcopalian, October 26, 1853.]

The report of the Trustees, which we copy to-day from the sheets of the Journal of the Convention, embraces a period of twenty-three years, or the time that has elapsed since Bishop Chase resigned and removed from Gambier. The present seems, therefore, an appropriate occasion for noticing the changes that have been effected in the appearance of Gambier during that period. The details may not be interesting to those unacquainted with the localities. And we would apprise the reader, that as we write entirely from memory, we may not be perfectly accurate as to dates and distances.

The "Public Well," which is in the middle of the village, or in the middle of the street running east and west, where it is crossed by the avenue running north, was opened by Bishop Chase. For the first year or two it was of but little use, but has been gradually improving till it now, ordinarily, furnishes a supply of water for the neighborhood during about nine months in the year.

West of the well Bishop Chase erected four houses, two on each side of the street, for the temporary use of students and teachers, and another for a hotel. These buildings have undergone divers changes, been enlarged and almost entirely rebuilt except the frames, though one of them retained its original white oak weather boards until within the last few months. The old hotel has been connected with the nearest house, so that for many years they have presented the appearance of only one building. Northwest of "the well," in Bishop Chase's time, stood the "Seminary Store," built partly of hewn logs. It has been moved across the street to the east, and now forms two dwellings, and the log one, standing on a back street, is the only "log house" in Gambier.

In the quarter where the Seminary Store stood, but a little further to the northwest, where the ground, in 1830, was but imperfectly cleared, there are now four good frame houses and two cabinet shops, and further west another good brick house. About a quarter of a mile north of "the well," there was a *clearing* of some eight or ten acres made before the institution owned the ground, familiarly known as "the old field," probably never fenced, and in 1830, nearly overgrown with young trees. On the north side of what was "the old field," in a beautiful grove, now stands Bexley Hall. A little southeast of Bexley Hall is the residence of President Smith, and about the same distance southwest of Bexley Hall is the residence of Mr. M. White, lately

erected, and a little south of that "Harcourt Place," formerly the residence of Bishop McIlvaine, but now, with additional buildings, occupied by the Rev. Mr. Blake's select boarding school for boys. Nearly a quarter of a mile east of Harcourt Place is Milnor Hall, where Bishop Chase had only a fixture for getting water, which was carried to the village and College in barrels. Northeast of "the Public Well" there was a corn house for holding grain, and back of it "the Barracks," a kind of large barn for holding the hay and unthreshed grain belonging to the College, and all beyond this was covered with bushes. The corn house has since been moved across the road south, and made into a very comfortable dwelling. "The Barracks" are torn away, and in the quarter where they stood there are now, on the streets running east and north, eleven houses and other buildings, including the above named "log house." The large story and a half plank house *southeast* of "the well," first used for a dining room, and afterwards for a school room, has, since 1830, been weatherboarded and converted into a dwelling house. The large double log cabin first occupied by the families of Bishop Chase and Dr. Sparrow, and the attic by students, which stood twenty or thirty feet from this plank building, has been entirely removed, but in this quarter of the village, on different streets, there are now ten houses and other buildings. The double log cabin or "shantee," as it was called, which stood in this quarter, near the South or College Spring, disappeared long ago, and near where it stood, a little to the south, is a dwelling house formed of the building that in 1830 stood on the hill near the College, and was used for a printing office, paint shop, etc.

At that time the road ran directly south from "the Public Well" to the College. On the west of this road, and extending to the grave yard, half way to the College, was a cleared field, the western half of which was set out in apple trees. On the southeast corner of this field or lot was "Cascu," a small building occupied by Mr. Caswell, one of the present delegation from England, and his friend Mr. Cusac, while they were students in Kenyon College. It has since been enlarged. At one time a part of it was used as a drug store, and the other part as the Chemical Labratory of the College. It is now occupied by the Rev. Dr. Brooke as his office. A little to the southwest of "Cascu," facing the east, and in front of the graveyard, stands "Rosse Chapel," a large stone building built after the Ionic order of Grecian architecture. The foundation was laid by Bishop Chase for a Gothic building, with a large vestry room in the rear to be used for a College chapel. The timbers of the floor were laid by Bishop Chase, but after exposure to the weather for some years, they were taken up, the present order adopted, the vestry room in the rear abandoned, and a College chapel made in the basement. Directly in front of Rosse Chapel, but on the east side of the road,

once stood "the Seventy Four," a large, frail, and singular looking building, designed for the use of the Grammar School, but very little in keeping with the other public buildings commenced by Bishop Chase. After undergoing many alterations it was finally, during the Presidency of the late Major Douglass, nearly all torn down and mostly removed. A small portion left standing and the rubbish were burnt by the students in their zeal to clear "the Park," and improve its appearance. On the western slope of the hill, between Rosse Chapel and the river, were the "Hermitage," and another small *slab* building, both at one time occupied by students. The former was a neat little frame building, having a pleasant yard in front. Messrs. F. McGuire, Castleman, and Phillips, now clergymen in Virginia, and others once roomed in it. But after having been abandoned some time it was burnt, and the other building removed, so that hardly a sign of either now remains. In the orchard, on a line between the chapel and the old hotel, there were erected, soon after Bishop Chase left, three houses for the professors. The one nearest the chapel is now occupied by the Rev. Dr. Brooke, and the other two by the Rev. Mr. Badger's family and select school. The College was located by Bishop Chase on the southern extremity of the hill, near where it begins to descend steeply, and nearly a quarter of a mile from "the well." His original plan was to have the ground form of the College in the shape of the capital letter H, the cross or central part, being 50 feet wide and 110 feet long, and the sides or wings to be 50 feet wide and 174 feet long. Directly north of each wing, and about 100 feet from it, was to be a professor's house, built of stone, and in the same style of Gothic architecture with the College, so that to a person approaching from the north the whole would have looked like one large block of Gothic buildings, with numerous spires of various sizes. The plan was a magnificent one, and could it have been carried out, Kenyon College would have been without a rival in this country so far as its buildings would have been concerned. Bishop Chase erected and finished, in a plain but substantial manner, the central part of the College and the kitchen part of one of the professors' houses. But, after he left, it was not thought advisable to expose so much property in one building where so many fires would be kept, even if it could have been possible to collect the large sum of money that would have been necessary to carry out the original plan. This plan was therefore abandoned. The two professors' houses were built of brick, and the wings of the College were made 40 feet wide and 54 feet long, so that the ground plan is now in the form of the capital letter I, and the central spire, which was designed to be only the largest among numerous spires of various sizes, is left looking too large to grade well with the few spires now up, or too small to be in proportion to the whole building, which, including the width of the wings, is 190 feet long. But this defect, necessarily resulting

from the change of plan is not noticed by many persons, and the whole building is considered to be a fine specimen of the pointed style of Gothic architecture, and to present a majestic and venerable appearance.

The several acres of land surrounding the College and embracing the chapel and the houses immediately north of it, and extending nearly to "the well," were enclosed by a fence and called the Park during Major Douglass's administration. A substantial walk, made of stone and covered with gravel, extends from the College to the village, where the entrance to the park is indicated by two large stone pillars.

The shaft that was sunk for a well 110 feet deep immediately in front of the College is now covered with timber and earth, and its place only indicated by a little swell in the surface of the ground.

About as many thousands of acres of the former domain of the College are now cleared and under cultivation, as there were hundreds of acres in this condition twenty-three or four years ago. And there are scattered over it, perhaps, fewer log cabins, but several more comfortable dwellings. The old College Mills went to decay, and have been replaced by a large and valuable flouring mill and saw mill.

Two railroads from the east are now certainly located around the base of the College hill, and on one the hands are already at work. The College, we believe, has taken a little stock in one of them, rather from a desire to encourage it and thus increase the value of its own property, than from the certainty that it will be a profitable investment.

A clear view of all the changes and improvements, that have taken place within the time under consideration, would perhaps require a more minute description of some of the buildings. But the public edifices have been so often described that they are already well known, and we have not time to speak of the more private residences, even if it were at all important that we should. Many of the improvements were made soon after Bishop Chase retired, and consequently began, some years ago, to exhibit signs of decay. While the institution owned almost everything, repairs were not made, or they consumed nearly all the profits. Renters do not ordinarily make improvements, and only lately almost everything about Gambier had a dilapidated and torn-down appearance like the premises of some old broken-down Virginia farmer who has abundance of land and little help, and little energy, and is too proud to sell any portion of what has belonged to his family. The change of policy in the institution already begins to work wonders by way of improving appearances. Occupants have become owners. And while the institution now has abundance of means to secure energetic action, the citizens find their interests identical with those of the institution.

Kenyon College a British Fort

From America and the American Church, by the Rev. Henry Caswell, M. A., London, 1839.]

I have mentioned the activity of some of the students in behalf of Sunday-schools. Another work in which they have also voluntarily engaged is the diffusion of the Bible. Shortly after my arrival here, they determined to supply with a Bible every family in the county destitute of one, and their determination was soon carried into effect. A benevolent society furnished them with the books, and the main business was the distribution. Knox County is thirty miles long by twenty wide, and contains a population of about 15,000. It is divided, like the other counties, into square townships, of which it contains twenty-four. These townships were apportioned by the young men themselves, and to my share fell two, situated sixteen or seventeen miles from Gambier, and containing, perhaps, 250 families.

It was in the commencement of winter when I set out on my tour. The Bishop's faithful old horse, Cincinnatus, was my only companion, and a pair of saddle-bags contained all that I thought it expedient to carry. The trees were stripped of their rich foliage, and the northwestern blasts came keen and piercing from the region of the great lakes. The roads, such as they were, presented a long succession of stumps of trees not yet decayed, and deep miry sloughs in which the horse often sunk far above his knees. Thus I advanced at the rate of about three miles an hour, and had ample time to make observations.

I remarked that, whenever I met a vehicle or a horseman, it was expected that I should pass to the *right;* and this appears to be a general rule in America. I noticed also that none of the horsemen ever rose in their saddles while riding, which I account for by the fact that saddle-horses generally *pace*, by which peculiar step an easy motion is produced. As I proceeded, I occasionally forded a creek or small stream, the banks of which were rough and jagged from the frequent floods. The remains of a wooden bridge were generally visible, the crazy structure having been chiefly swept away. Sometimes I passed through cultivated tracts, but my way was principally through unbroken woods. The axe has been busy for fifty years, and yet the forest maintains an undisputed right to nineteen-twentieths of the soil. Wherever a small clearing appeared, the dead stalks of Indian-corn were standing in rows three feet apart, their yellow blades waving in the wind at the height of ten or even fifteen feet above the ground. The farm houses were variously built. Some were mere log cabins, surrounded by log stables, log pig-sties, and log

barns. Others were constructed of frame-work, covered with plank, and containing five or six apartments. A few were convenient and substantial brick buildings, which would appear well even in England. In some cases where the settler had rapidly advanced to prosperity, all the three kinds of buildings were standing together. The log-hut where the industrious owner had commenced his labors, and. perhaps, reared his family, was now converted into a back-kitchen or a wash-house. The frame building, once deemed a palace, was now employed to protect abundant stores of Indian-corn and wheat. The brick mansion was the present abode of the family, and doubtless contained every thing essential to convenience and comfort.

I continued my slow and unpleasant journey till night came on. I was now within my appointed sphere of labor; and seeing a light before me, I stopped at the house which contained it, and asked for refreshment and lodging. My request was readily accorded, and the farmer sending his sons to take care of my horse, piled huge logs upon his immense fire-place, and directed his wife and daughter to procure me some supper. I was plentifully supplied with coffee, eggs, fried pork, warm bread, fresh butter, etc., and after the repast entered freely into conversation with the family. Accidentally mentioning Gambier as my residence, I perceived the old man suddenly become silent and reserved. I was, however, furnished with a comfortable and clean bed, and in the morning was regaled with an abundant and excellent breakfast. I now prepared to depart, and offered to pay for my entertainment; but this was not permitted. As I was about to leave the house, the old man freely opened his mind, and in a manner which left no room to doubt the strength of his feelings. He told me that he regarded Kenyon College as imminently dangerous to the country. "I have fought the British," said he, "in the revolutionary war; I have again encountered them in the last war; and I know something of their character. I know they would not contribute so many thousands to build a college in Ohio without a sinister object. I am, therefore, convinced that Bishop Chase is an agent employed by them to introduce British domination here. The College is, in fact, a fortress, all you students are British soldiers in disguise, and when you think you have an opportunity, you will throw off the mask, and proclaim the king of England." I endeavored to show him the absurdity of this opinion, but he only grew more angry, and I thought it useless to add another word. I therefore thanked him for his hospitality, wished him good morning, and departed. The old man's religion was that of the old Calvinistic Baptists. His predjudices were not entirely peculiar to himself, while his hospitality is a common trait in the character of the Western people.

IN THE GROUNDS AT HARCOURT PLACE.

Some College Experiences of Edwin M. Stanton

From Records of an Active Life by Heman Dyer, D. D.]

On another occasion, among the offending students was Edwin M. Stanton, afterwards the renowned Secretary of War in Mr. Lincoln's cabinet. Stanton was young, bright, and ever ready for fun and frolic. On one occasion he wished to make a night excursion some miles into the country, and he wanted a horse to ride. But there was no livery stable, and no horse to be hired. Now, Bishop Chase had a splendid animal, named "Cincinnatus." He cherished this horse as the apple of his eye, and any abuse of him would be sure to call down the Bishop's wrath upon the offender. But Stanton, not having the fear of this wrath before his eyes, ventured to go in the evening to the stable, saddle the horse, and ride off on his expedition.

As the Bishop was a very early riser, it was necessary that the horse should be back in his place at an early hour. But no sooner did the Bishop see the animal than it was plain to him that he had been badly used. He suspected what had taken place, and set about discovering the offending party or parties. In some way he soon got upon the right track, and was not long in finding the culprit. The case was immediately brought before the Faculty, and the guilty ones, for at least two others were involved, were arraigned. The real offence in the eyes of the Bishop was the abuse of his noble horse. He cared very little about the other things, but the taking of his horse and abusing him in such a way kindled up a fiery indignation, and he was in favor of the severest kind of punishment. Anything short of hanging would hardly suffice.

As I knew Stanton better than any of the Faculty, and was sure it was one of his impulsive and thoughtless freaks, I said what I could in extenuation of his fault. Without delay, I saw some of his particular friends, and begged them to go to Stanton and urge him to see the Bishop at once, and make a full apology. This plan succeeded, and he went. Now, Stanton was a fellow of good heart, and full of feeling. He went to the Bishop, made a clean breast of it, acknowledged his error, and asked forgiveness.

The Bishop's wrath was soon all gone. His own big heart was touched, and he had nothing but pity and sympathy for the youth. He spoke to him tenderly of his widowed mother, and of the life that was before him. It was not long before both were in tears, and parted good friends. Stanton never forgot the part I took in this matter, as may appear farther on in these reminiscenses.

There was another occasion when Stanton figured in a strangely ludicrous performance. One of the tutors had rendered himself very unpopular among the students. He had been guilty, as they thought, of some very dishonorable conduct. In some way he had acted a double part, and betrayed their confidence, and they were determined to be revenged on him, and this is what they did. At that time, the students and tutors boarded together at the college commons. To preserve order at the meals, the members of the Faculty took turns in sitting on a small elevated platform about the center of the hall. No other duty devolved on this person than to sit there during the meal and see that everything was conducted in a proper manner. The students had fixed on the evening meal, which occurred about six o'clock, as the time when they would give expression to their sentiments. It happened to be my turn to preside at the table. At that time it was dark before six. On reaching the hall, I found everything in usual order. I was in ignorance of what was coming. Soon after I took my seat, Stanton came to me and said in a low voice, "Mr. Dyer, there will be some disturbance here to-night. I have no time to explain, but it will have no reference to you, and I hope you will sit still." With this warning, I did sit still and watch events. Nearly every student was in his seat, and I noticed that the servants were uncommonly busy in bringing in articles of food, particularly bread, and also that the supplies disappeared with wonderful rapidity, but there was nothing to indicate what the fellows intended to do. Now, it so happened that this particular tutor sat at the extreme end of the hall, and that the only exit was about the middle of the hall. There he sat in blissful ignorance on this memorable occasion. About the middle of the meal, at a given signal, the whole body of the students arose, and from one end of the hall to the other there was the cry of "Huxford!" "Huxford!" "The traitor!" "The rascal!" "Give it to him!" "Let him have it," and in an instant the air was full of missiles of every description flying towards poor Huxford's head. Loaves of bread, half loaves, balls of bread, pancakes, lumps of butter, cups, saucers, tea, and water were cast at him, and covered him from head to foot. For an instant he was utterly bewildered, and then, bounding up, he made for the door in double quick time, and what a gauntlet he did run! He had to make his way between two very long tables. As he started, some one cried, "Put out the lights," and out they went, and we were in total darkness. And now commenced an indescribable scene of confusion. They hooted, they groaned, they crowed, they cackled, and they howled. All this time the poor tutor was making for the door, but the cuffs, the kicks, and the blows nearly stunned him. He finally reached the door and took to his heels, followed by more than a hundred fellows shouting and screaming like so many demons let loose. He didn't stop till he was miles away in the country, and soon after disappeared altogether. What became of him we never knew.

In this affair, Mr. Stanton was a leader. He was determined that the offender should be punished, law or no law, and was willing to suffer the consequences.

This was a marked trait in Mr. Stanton's character, and no doubt had much to do in shaping his future career. His innate sense of justice made him restive under the restraints of the forms of law.

When the affair came before the Faculty, I took the ground that while we might condemn the conduct of the students as much as we pleased, yet under the circumstances the less we did the better. Mr. Stanton and others had made me acquainted with all the facts, and I did not wonder at their being so stirred up, and at the outbreak. The matter was before us for a long time, but was finally dropped as too complicated to be settled by us; and so it was left to settle itself. And this, after all, is the best way of settling a great many things which occur in life.

Bishop McIlvaine

Charles Pettit McIlvaine was born January 18, 1799, at Burlington, New Jersey. He was graduated from Princeton College in 1816, and was ordained Deacon in 1820. His first parish was Georgetown, D. C., where he had in his congregation some of the great public men of our country. He was offered by one of them (the Hon. John C. Calhoun, then Secretary of War) the position of Chaplain and Professor of Ethics at West Point. He accepted, and removed to that wondrously beautiful place in 1825. By Divine grace, he was enabled to do there a great work for his Master. In 1827, he became Rector of St. Ann's Church, Brooklyn, where he remained until after his consecration as Bishop of Ohio, October 31, 1832. He removed to Gambier in 1833, where he resided until the autumn of 1846, when he removed to Clifton, near Cincinnati. He died at Florence, Italy, March 12, 1873, "in the Communion of the Catholic Church, in the confidence of a certain Faith, in the comfort of a reasonable, religious, and holy Hope, in favor with his God, and in perfect Charity with all the world." When he died there fell asleep one of the princes of the earth.

Bishop McIlvaine was a very great man. In physical stature, he was imposing; he was pre-eminently a handsome man. In intellectual power, he was the peer of the ablest of our public men, and among the foremost as an orator. In spiritual gifts and graces, he was also a mighty man. He did a great work for the Church and the Nation.

In the words of Hon. John W. Andrews, LL. D., formally adopted by the Diocesan Convention of 1873, "He was undoubtedly among the most eminent

of the Bishops and ministers of the Gospel of the present century; but valuable as were his public and official utterances, his best teachings are found in his life. Talents of a very high order, consecrated to God in doing good to men; worldly prospects subordinated to the claims of duty; an active sympathy with the weak and poor and oppressed; an unspotted life, showing forth with growing brightness and power the beauty of holiness even unto the end; an undying love of home, friends, country, and, above all, of the truth as it is in Jesus Christ—these are the lessons which sink deep into the hearts of contemporaries, and become the heritage of many generations. We honor the memory of our departed friend and father. Death has taken him from our sight, and he rests from his labors; but the love we bear him is stronger than death: and, as the highest and most lasting honor that we can pay to his memory, we desire to follow the example of his faith and patience and abundant labors, to hold fast to those cardinal truths of the Gospel to which he gave his living and dying testimony, and to hold up to the young men of the Nation, in whose hands are its destinies, the model that he has left us of a true, manly, faithful Christian life."

Reminiscences of '38

From the Gambier Argus, December 5, 1878.]

BOSTON, November 22, 1878.

Editor Gambier Argus:

I am surprised not to see in your columns at least occasional reminiscences of the past history of old Kenyon. As I succeeded, some time since, in stirring up a little "muss" about my venerable old friend, Bishop Chase, the founder of the Institution, perhaps I may succeed in enlivening your columns by a slight dash at the character of another of the leading and most conspicuous actors in the early history of the Institution. Among these men, what name stands more prominent than that of the late Rev. Dr. William Sparrow? I had the honor of enjoying his confidence, and I remember him with gratitude. He was indeed in many respects a remarkable man. Endowed with an acute intellect, and disciplined with severe study and profound meditation, he was capable of grappling with the most difficult subjects. His reading, especially in the line of his special departments of instruction, was extensive and accurate, though it would scarcely entitle him, perhaps, to the reputation of a profoundly learned man. His style was chaste and elegant rather than ornate, and he was one of the most eloquent and effective preachers I have ever listened to. His whole nature was averse to the mere tricks of oratory. His eloquence was the eloquence of nature unadorned, the result of a power-

ful intellect combined with a mercurial temperament and a soul dead in earnest about whatever he undertook. The whole is expressed in one word; he was an *Irishman*. His influence over the students was unbounded. The good respected and loved him; the bad feared him. His power of sarcasm was terrible, though never used except to lash the obstinately refractory, or the persistently incorrigible. I never shall forget the graphic pictures he drew by a few master strokes in the old College Chapel one morning after the discovery of a turkey roast in one of the rooms by Tutor Ufford, who had broken down the door and caught the "rascals" in the very act, all dripping, as the Doctor said, with sweat and gravy, and with thoughts intent on clandestine enjoyment. To be painted in such a supremely ridiculous light was worse punishment than forty stripes with the cat-o'-nine-tails. But the great secret of the Doctor's success lay in the sincerity and earnestness of his character. His singleness of purpose, his disinterested devotion to his duties, and, above all, his manifest solicitude for the spiritual welfare of the students, gained for him access to hearts that otherwise had been closed to all advances. His Bible class was a great "institution." With what pleasure will all his old pupils recall the brilliant sallies of wit and eloquence, the profound philosophical disquisitions, the learning, the genius that then fascinated and held them spell-bound by the hour, and the influence of which has never been effaced from their minds.

Doctor Sparrow had faith in Christianity. He believed in Supernatural Revelation with all his heart, and its all-powerful, all pervading motives were ever present with him, and influenced him in all his actions. He had no sympathy with the Scientific Atheism which has recently taken such strong hold upon the public mind, and, consequently, he had no faith in the modern Paganized system of education which would relegate morals to the region of the unknowable, and banish God from the schools as well as from His own Creation. His convictions were deep and strong; he had positive opinions, and hence he sought in all his intercourse with the young men of the College to lay the foundation of a high-toned, independent, fearless, and intelligent Christian character, and it was a curious fact that the magnetism of his enthusiasm drew many to his familiar instructions who were anything but religiously or even very morally inclined, and left lasting impressions which often followed the most thoughtless into the world, and contributed powerfully to shorten the period of sowing their wild oats. The Doctor was very popular as a preacher in the towns around Gambier, and the little struggling congregations were never so happy as when they succeeded in securing a visit from him, if only for a single Sunday. I remember on one occasion after preaching in the Presbyterian Church at Granville, which had an old-fashioned high pulpit set on tall pillars, he playfully remarked that he felt, while perched up

there, like a sparrow on a house-top. But, perhaps, the most striking characteristic of the Doctor was his extreme modesty, and even bashfulness in appearing before a public assembly. His extempore powers were remarkable, if you could only get him started, as was abundantly shown in his Bible class. Yet it is a curious fact, in officiating in a log school-house, like that in the Bonnet neighborhood, for instance, of those days, with only a handful, as it were, of simple country folk, he would apologize for commencing his discourse sitting, and as he warmed to his subject, he would rise from his seat and soar into some of the finest flights of eloquence I have ever listened to. I used often to accompany the Doctor on these missionary expeditions, and we were on one occasion conversing on the subject of modesty, when, with an air of serious earnestness, he remarked, "Mr. ——, I have had a good deal of experience of life, and the result is about this: I have discovered that gold is precious and silver is precious, but there's nothing like *brass*."

"1838."

Dr. Sparrow

William Sparrow was born March 12, 1801, at Charlestown, Mass. His father was an Irish gentleman, who had taken part in the rebellion of 1798, and fled as a refugee to this country. He returned to Ireland in 1805, and there gave his son the best educational advantages. In 1817, the family again removed to America, and settled at Utica, N. Y. William Sparrow was for a time a student of Columbia College; but, upon the death of his mother, he rejoined the family who meanwhile had removed to Ohio. In 1822, Mr. Sparrow taught at Worthington; in 1823, in Miami University at Oxford; in 1825, he rejoined Bishop Chase at Worthington. From that time onward, for fifteen years, his strength was given to Kenyon College. He was ordained Deacon June 7, 1826, and Presbyter four days afterwards. In 1841, he became Professor in the Theological Seminary near Alexandria, Virginia, where he died January, 17, 1874.

After leaving Gambier, Dr. Sparrow was thrice recalled, but in vain, notwithstanding his great love for everything connected with the place. "I left Gambier," he afterwards wrote, "because I thought I must. From the earthquake of feeling in my heart (I know not what else to call it) which my removal occasioned, I never expect to recover. As long as I live, there will be deep and ruinous traces of the convulsion in my nature."

Dr. Sparrow's commanding greatness has been attested by some of the foremost men, both of the Church and the Nation. And he was as good as he was great. "All his influence," says Phillips Brooks, speaking of Alexandria days, "led us to a rational theology, and his daily spirit taught us that such a theology was beautifully consistent with a deep and tender piety." He did a great and blessed work both at Alexandria and Gambier.

The College Life of Henry Winter Davis

Among the sons of Kenyon who have been useful and highly honored, no one has achieved greater distinction than Henry Winter Davis. As an orator in the Halls of Congress during the dark and trying days of the Civil War, he was unrivalled. He passed away whilst his brilliant gifts were yet shining with meridian splendor, in the forty-ninth year of his age. He died a private citizen, and yet was honored by the Nation as few Americans have been honored. Resolutions were adopted by those who had been associated with him in National legislation, and a day was set apart (February 22, 1866) to commemorate his virtues in the presence of Senators, members of Congress, the judges of the Supreme Court, and the Cabinet of the President of the United States.

An oration was delivered by the Hon. John A. J. Creswell. Of the college days of the peerless orator, he spoke as follows:

"He went to Kenyon College in Ohio in 1833. Kenyon was then in the first year of the presidency of Bishop McIlvaine. It was the center of vast forests, broken only by occasional clearings, excepting along the lines of the National road, and the Ohio River and its navigable tributaries. In this wilderness of nature, but garden of letters, he remained, at first in the Grammar School and then in the College, until the 6th of September, 1837; when, at twenty years of age, he took his degree and diploma, decorated with one of the honorary orations of his class, on the great day of commencement. His subject was, 'Scholastic Philosophy.'

"At the end of the Freshman year, a change in the college terms gave him a vacation of three months. Instead of spending it in idleness, as he might have done, and as most boys would have done, he availed himself of this interval to pursue and complete the Sophomore year, to which he had already given some attention in his spare moments. At the opening of the next session, he passed the examination for the Junior class. Fortunately, I have his own testimony and opinion as to this exploit, and I give them in his own language:

"'It was a pretty sharp trial of resolution and dogged diligence, but it saved me a year of college, and indurated my powers of study and mental culture into a habit, and perhaps enabled me to stay long enough to graduate. I do not recommend the example to those who are independently situated, for

learning must fall like the rain in such gentle showers as to sink in if it is to be fruitful; when poured on the richest soil in torrents, it not only runs off without strengthening vegetation, but washes away the soil itself.'

"His college life was laborious and successful. The regular studies were prosecuted with diligence, and from them he derived great profit, not merely in knowledge, but what is of vastly more account, the habit and power of mental labor. These studies were wrought into his mind and made part of the intellectual substance by the vigorous collisions of the societies in which he delighted. For these mimic conflicts he prepared assiduously, not in writing, but always with a carefully deduced logical analysis and arrangement of the thoughts to be developed in the order of argument, with a brief note of any quotation, or image, or illustration, on the margin at the appropriate place. From that brief he spoke. And this was his only method of preparation for all the great conflicts in which he took part in after life. He never wrote out his speeches beforehand.

"Speaking of his feelings at the end of his college life, he sadly said:

"'My father's death had embittered the last days of the year 1836, and left me without a counsellor. I knew something of books, nothing of men, and I went forth like Adam among the wild beasts of the unknown wilderness of the world. My father had dedicated me to the ministry, but the day had gone when such dedications determined the lives of young men. Theology, as a grave topic of historic and metaphysical investigation, I delighted to pursue; but for the ministry I had no calling. I would have been idle if I could, for I had no ambition; but I had no fortune, and I could not beg or starve.'

"All who were acquainted with his temperament can well imagine what a gloomy prospect the future presented to him, when its contemplation wrung from his stoical taciturnity that touching confession.

"The truth is, that from the time he entered college he was continually cramped for want of money. The negroes ate everything that was produced on the farm in Anne Arundel, a gastronomic feat which they could easily accomplish, without ever having cause to complain of a surfeit. His aunt, herself in limited circumstances, by a careful husbandry of her means, managed to keep him at college. Kenyon was then a manual-labor institution, and the boys were required to sweep their own rooms, make their own beds and fires, bring their own water, black their own boots, if they ever were blacked, and take an occasional turn at grubbing in the fields or working on the roads. There was no royal road to learning known at Kenyon in those days. Through all this Henry Winter Davis passed, bearing his part manfully; and knowing how heavily he taxed the slender purse of his aunt, he

denied himself with such rigor that he succeeded, incredible as it may appear, in bringing his total expenses, including boarding and tuition, within the sum of eighty dollars per annum.

"His father left an estate consisting only of some slaves, which were equally apportioned between himself and sister. Frequent applications were made to purchase his slaves, but he never could be induced to sell them, although the proceeds would have enabled him to pursue his studies with ease and comfort. He rather sought and obtained a tutorship, and for two years he devoted to law and letters only the time he could rescue from its drudgery. In a letter, written in April, 1839, replying to the request of a relative who offered to purchase his slave Sallie, subject to his father's will, which manumitted her if she would go to Liberia, he said: 'But if she is under my control' (he did not know that she had been set to his share), 'I will *not consent to the sale*, though he wishes to purchase her subject to the will.' And so Sallie was not sold, and Henry Winter Davis, the tutor, toiled on and waited. He never would hold any of his slaves under his authority, never would accept a cent of their wages, and tendered each and all of them a deed of absolute manumission whenever the law would allow. Tell me, was that man sincere in his opposition to slavery? How many of those who have since charged him with being selfish and reckless in his advocacy of emancipation would have shown equal devotion to principle? Not one; not one. Ah! the man who works and suffers for his opinions' sake places his own flesh and blood in pledge for his integrity."

Under date of August 20, 1890, a college friend writes of Mr. Davis: "I remember him at this distance as a splendid specimen of youthful humanity. He was a man of fine physique — tall, straight, well proportioned, of dignified carriage, with handsome features, and an intellectual head. He had a vigorous intellect, was an energetic and popular speaker, and was reckoned among the very best, if not the best, debater on the Hill. He was at that time a young man of great promise, and his subsequent success may be said to have been foreshadowed by his brilliant career as a student."

Under date of September 3, 1890, the Rev. Charles Edward Douglass writes from Brighton, England: "Am I, indeed, the only living graduate of the class of 1837 of Kenyon College! There was, as you say, Henry Winter Davis. I remember with what dexterity and swiftness he used to make his axe fly about when he took his turn at the wood pile. For he was distinguished not less in this way than in intellectual acquirements, in his chess-playing, and in that oratory which raised him to eminence, and whose keen edge I have myself felt in college disputations. How pleased I was to see his clean cut and massive face represented lately in "The Century," as an illustration of the life of Lincoln. And he is gone! Some of our number were

the victims of deplorable accidents. There was the gentle and gifted Gassaway, our Greek Orator, and our Laureate, so cruelly snatched away from his Christian work and many friends by a boiler explosion on the Mississippi."

The Rev. Stephen Griffith Gassaway, thus referred to, was not only the classmate, but the familiar friend and room-mate of Henry Winter Davis. They were kindred spirits—intelligent, able, cultured, brave. How comforting the thought that in the larger and fuller life of the "better country," whither they have gone, there is "no more death," and that the work of blessing and helping others can be done there eternally.

Some Gambier Recollections by Rev. Geo. B. Sturges

New Albany, Ind., September 17, 1890.

Rev. Wm. B. Bodine, D. D., Gambier, Ohio:

My Dear Doctor—Your letter of first inst., forwarded from Fernandina, Florida, was received on the 8th and I have since been waiting for strength to reply, and trying to recall to mind something of Gambier, the College, and the Divinity School, as they were from fifty to sixty years ago. But my life since has been mostly that of a missionary, and the scenes and circumstances through which I have passed have been so varied and trying—often so sad, and always so absorbing, as almost to obliterate from my memory incidents and associates of my years of preparation for my life work. Besides, I am eighty years old—an age at which memory fails in most of those who live so long—even as the eye dims, and the ear becomes dull of hearing, and the hand palsies. In all these respects I am not at all singular.

I therefore beg that you will not expect too much of me. But I am glad that you are going to publish "a Kenyon book," for I think that readers will then be able to see Kenyon as it was, and appreciate it as it *is*. And I feel honored in being called upon to contribute a mite of matter to aid you in your good work. Gladly will I give you what I can recollect; and I will be gratified if you can use any of it.

When I arrived at "The Hill," in the year 1832, I found Gambier literally "a hamlet in the wilderness," a few houses in the midst of a domain of large forest trees. There was the main, or center, section of the College—the wings were built two years later. There were seven professors' houses; one of stone, three of brick, and the others of wood, and a small wooden cottage, occupied by the Bishop (McIlvaine). Besides these, there were four wooden buildings at the corners, near the old well; two of which were occupied by Grammar

School students, one used as a boarding house, and the other one was the hotel. Also several small dwellings east of the well, some of them built of rough logs, one of which was the first Gambier home of Bishop Chase. The college barn, where the students were permitted to get straw for their beds, was a large frame structure, standing, perhaps, forty rods east of the well. A little southeast of the site now covered by the Church of the Holy Spirit, stood the "Old 74th," so called because of its peculiar structure. It was unique in its external appearance, and in its internal arrangement, as well as in the variety of its utility. It was the Junior Grammar School, and boarding house, with dormitory, school room, etc.; also the College Chapel and Parish Church; the only place for public worship on the Hill. There Heman Dyer, who was Principal of the Junior Grammar School, taught and boarded all his boys. There we attended college prayers daily, morning and evening; and here, too, we read our essays and received our elocutionary training. Here the Bishop gave his Thursday evening lectures, and the Sunday services and preaching were all here. It was a wonderfully useful and necessary building in its time. But soon, I cannot give dates, Rosse Chapel was built, and then Milnor Hall, and the "Old 74" was vacated. It was afterward occupied, for a brief period, by the college farmer, who, after receiving instructions of its unsafety from some unnameable boys, removed, and one still, dark night, shortly after, the Old 74 mysteriously took fire — and, as it was old and dry, it burned all up. It was very unsightly, and being no longer needed for college and church purposes, had come to be regarded as a sort of nuisance, and nobody mourned its destruction.

During my Divinity course, from 1836 to 1839, our Professors were Bishop McIlvaine, Dr. Sparrow, Dr. Wing, Dr. Muenscher, and, in the last year, Dr. Colton.

The Seminary had no local habitation, and the students had to room wherever they could get quarters, and we recited wherever our Professors appointed — sometimes in the Professor's study, and sometimes in a vacant room in one of the houses in which several of us roomed. In these regards we were at some disadvantage, and suffered some lack of comfort, and some irregularity. But we had able and kind instructors, and were content. I doubt whether there has since been a set of students passed through the Divinity course there with so much harmony and true brotherly esteem and confidence among themselves, and towards their professors as those of my time. With the dear old Bishop in Polity, and Dr. Sparrow in Divinity, and Dr. Muenscher in Hebrew and Exegesis, and good Dr. Wing in Church History, we felt that we were highly favored, though suffering privations of which the Divinity students of Gambier since the erection and furnishing of Bexley Hall have known nothing.

Students' expenses were comparatively small in those early days. Board was the principal item of expense, and that, per week, ranged at from fifty cents, in "Commons," to one dollar at private houses, and only one dollar and a half at the hotel. But at "College Commons" the provision was so indifferent in quality, and so scant in quantity, that the students rebelled; and Capt. Whitney had to throw up his contract, and "Commons" became a thing of the past.

College bills were very low, and Professors' salaries correspondingly low. Everything was on the cheap scale. But the educational standard was considered high, and Professors and students lived economically and worked hard.

I am, my dear Doctor, yours in the best of bonds,

GEO. B. STURGES.

The Days of President Douglass and Professor Ross

From the Kenyon Advance, January, 1880.]

Reminiscences, like wine, grow rich and mellow with age. Recollections of long ago are enriched by the toning down of time, as the gray old cathedrals, when vine clad or moss covered, losing their roughness are more picturesque and grand. But as all stories flavor of the teller's fervor, they must be received with kindly allowances, or the narrator will grow timid.

I am a '46 man; carried one of the honors of my class on my going to Milnor Hall in 1839, and was cotemporaneous with the last term of the Dr. Sparrow dynasty, and with the installation of President Major Douglass, and of Lieutenant Ross as Professor of Mathematics. The latter was my College patron — in fact, I was a member of his family, of which I have the most charming remembrances. By the recital of army associations and habits, the table hour was made a period of unalloyed happiness. At that time the utmost freedom was encouraged in conversation, and the dainty dishes his good wife knew of caused many a fellow outside to forget that commandment referring to covetousness.

It is of the old Professor I would speak. His tall, grenadier form, wrapped in blue cloak with scarlet lining, was a sight for a picture; and as he measured his steps, "just thirty-three inches, sir," and gave a military salute, with a cheery "good morning" to every passer-by, not a man but that felt prouder for the meeting.

He lived in the first house immediately to the right of the College, more recently Prof. Trimble's.

The "Czar," President Douglass, occupied the one now the home of Professor Tappan. The grounds thereabouts had not reached the dignity of the "campus." The beautiful lines of Ascension Hall had not added to its attractions. "The Church of the Holy Spirit" was undreamt of, services being conducted at Rosse Chapel. Immediately opposite this latter building was a monstrous frame structure about 150 feet wide, three stories high—bearing the eccentric name of "The Old 74," from its resemblance to the houses built over men of war for protection. These two were the only public buildings in the "grove." A dirt path ran at pleasure about midway between the President's and Professor's houses, and thence, as worn by the sluggard, straight to the door of the prayer room in the basement of Rosse Chapel, and again zigzag under the row of maples to the village.

To President Douglass is credited the first effort influencing the improvement of the College grounds. Prior to these, piles of dirt, wood, ashes, enlivened by old boots and crockery, distinguished Kenyon as a rentable abode of utter slovenliness and neglect. The path to the village was marked out by the industrious, indefatigable President, and most thoroughly made by the students (mark that). A careful examination will find it well underlaid with rough stone, broken into useful size, and covered with a thick coating of creek gravel. Those wonderful gate pillars, affecting the prehistoric, marking the domain of the townsmen, speaking out in tones of thunder, "Thus far shalt thou go and no farther," were duly respected, and few townies ventured beyond except under the privilege of the Church.

No one of the faculty remains. "Dead" stands opposite to all their names except that of "Professor "Johnnie Kendrick," Professor of Greek, more recently of Marietta College, but now retired from the worry of life, enjoying a most flowery old age—only 76, as he says himself, and Treasurer Odiorne, living in Cincinnati.

But few villagers, yea but few—Mr. and Mrs. Sawyer, Mr. Putnam, John Waugh, and George Pearce, then shoemaker, now stage driver, are left. Ugh! it almost brings a shiver to think of it, and at least a query, why am I left?

The Mexican war, an event referred to in a book almost forgotten and little taught, known as the History of the United States, occurred in the years 1845–6–7–8. The students of Kenyon were enrolled in the militia of Ohio as the "Kenyon Guards," were uniformed, equipped and drew arms from the State arsenal. The institution put on airs *a la militaire*, and the drills weekly became the diversion of visitors. Professor Ross was Professor of Tactics.

My classmate, John Adair McDowell, a General during the war of the rebellion, and now superintendent of construction at the new Custom House in Chicago, was Captain, and I had the honored post of Sergeant-Major of

the battalion. So apt were the students in the drill that the College authorities were requested to make an exhibition drill on the fair grounds at Mt. Vernon, and from that sprang the ardor which enlisted the volunteer company from Knox County, which gave General George W. Morgan his Colonelcy in the Third Regiment of Ohio Volunteers in the Mexican war.

The Professor was a candidate for the Colonelcy of an Ohio Regiment, but, lacking political influence, was disappointed, as was I, who had been promised his Adjutantcy. The excitement prevalent at the time promoted a feeling of unsettledness on his part, inclining him to a wider and larger field, and he successfully sought an appointment on the staff of the Academy of New York, and died in that city—respected by men of learning as a most ardent laborious student, whose highest delight was in imparting knowledge and contributing to the happiness and welfare of his family.

Like most men of his profession, he died poor, and I give this in tribute to the memory of a valued friend and Professor, as a small effort to revive the memory of one of Kenyon's brightest ornaments, whose efforts in her behalf were earnest and loyal to her high aims.

The tone of our College was always creditable, and though many of the little episodes peculiar to College life occurred, no incident can I recall reflecting on the institution as dishonorable. I do not think any executive officer ever had more comfort in his official administration, or more respect shown him than President Bronson, successor of Major Douglass, nor was there ever one more kind in his government. His especial aim was the manly self-respect of the students, and the reputation of the institution fully sustained his claim for the confidence and esteem of the public.

Those were primitive days. Each student carried water from a well far down the hill, cut his own wood, made his bed, did his own scrubbing and mending, and yet had time for a good deal of amusements. The creek gave good fishing, the woods fine gunning, and many the grand fox run that woke up the boys.

Still the stubborn debater, and intellectual toiler, with his dirty lard lamp was an important factor in the make up. Many names conspicuous in the history of our country, first answered present to a roll call at Kenyon. "Ponies" were unknown—it was square "heel and toe" or "flunk"—some have "flunk" opposite their names, but Kenyon boys can cry *hurrah for the boys of ye olden time.*

They were a sturdy, tough lot, true to their College and themselves.

G. W. J.

Some Reminiscences of Stanley Matthews

From an address to the Alumni of Kenyon College, June 23, 1880.]

Forty collegiate years have been registered in the annals of our *Alma Mater* since there went from her halls a class of nine. Six still survive. Each in his chosen and allotted sphere continues to carry on, from day to day, according to his ability and opportunity, his share and part in the work of the world; not, perhaps, with the bounding enthusiasm with which he set out upon the journey, does he make his daily stage, yet, I trust, still cheerily, steadily, and bravely trudging onward, with hardened muscle and unflagging resolution, bearing burdens of years, of care, of responsibility, perhaps of griefs and disappointments, upon backs a little bent, but with faces turned upward to the nearer skies. There is, perhaps, not one of these lives — it is true, possibly, of all human lives — that would not yield to the skill of literary art enough of light and shade and various human experience to furnish material for a romance; some of them have, no doubt, been acted epics, with examples of disinterested sacrifice, uncomplaining endurance, and lofty heroism, fit for a poet's theme. Two have labored as Christian missionaries in far off China, where one still abides to teach the supercilious wisdom of that ancient civilization where and how to find that knowledge which is the light and life of the world. Another, a born Greek, with the inherited keenness and vivacity of his race, is administrator of one of the great educational charities of our metropolitan City of New York. Some have laid aside their burdens and found their rest; and others wait but to hand their names and places to those who, in the order of nature, are to succeed to them. It is the familiar story of ten thousand lives, which can never grow stale or common, but to every human soul has the ever present and tremendous significance of its own destiny.

After the lapse of these years, what a sober pleasure it is to revisit these scenes and to revive their associations! For myself, I can truly say that some of my most delightful recollections are those of my college life; some of the most fruitful and valuable instruction and discipline of my life spring from its experiences; some of the most permanent and valued friendships I have ever formed began here in college days. Such, I doubt not, would be the testimony of others, if not of most. I regard the training and associations of a well governed college as conducive to the best development of all the high qualities that constitute true manliness; and a manhood thus formed not only will not be apt to forget the experiences and associations of its boyhood and youth,

but will to the last retain their flavor and freshness. And happy is the man that is able to remember with satisfaction and enjoyment, in the midst of present cares and troubles, the days and pleasures of his spring time!

But what changes have taken place in the lapse of these forty years! Within that period, the railroad system of the country has sprung into existence. I rode from Cincinnati to Gambier and back, at the beginning and close of the college terms, in the stage coach of the day, consuming two days and nearly two nights at each trip; and on the 4th of July, 1847—seven years after graduation,—I was present at the River and Harbor Convention at Chicago, where I heard Edward Bates, then a lawyer of distinction of the St. Louis Bar, afterward Attorney-General under Mr. Lincoln, declare in a public speech, which brought him great reputation, that he had not then ever seen a railroad! He could not, and did not, see one at Chicago then. Now a continuous rail crosses the continent, and connects the Atlantic with the Pacific Ocean. Add to the railroad the ocean steamship, the electric telegraph, and the improved machinery in every department of productive industry, and we can understand how the English speaking race has overrun the American continent, colonized the immense islands of the southern seas, reclaimed South Africa, revives the youth and fertility of Egypt, gives new life to the dead civilization of Asia, has brought Japan within the circle of international law, and penetrates the barriers of Chinese obstinacy.

The Controversies of 1839-40

Concerning these controversies, Bishop McIlvaine wrote, in a letter to his mother October 8, 1839, (see Memorials by Canon Carus, p. 123): "I caused certain matters at the College which have given me trouble for three years, somewhat of the kind that drove Bishop Chase away (*jealous Professors*), to be brought before the Convention, and had them well settled by the Diocese, who had no idea of letting two or three men disturb the peace of their Bishop. This will sufficiently explain an account of the Convention by an Ohio Churchman in the last *Observer*. E—— has wanted me to bring it to a crisis long ago, for she is not quite so confiding in men's professions as I am, and a little more wise, perhaps, in being sometimes more belligerent. My too strong aversion to hurt feelings and break peace, sometimes too much restrains my *no fear* disposition when convinced that the time to war has come. I praise myself in this, perhaps, too much, but it is to my dear mother, so never mind. I become a boy when I write to you."

A PUPIL'S ROOM.

VIEW FROM HARCOURT PLACE.

Concerning the same controversies, President Douglass afterwards wrote (see Further Statement, pp. 66, 67): "I suppose it will not be denied—it was a fact very notorious at the time—that for some years prior to 1839–40, there had been a division of sentiment, a party feeling, gradually growing up on the hill at Gambier and in the Diocese of Ohio, against Bishop McIlvaine; that this opposition rallied under the name of Dr. Sparrow (embracing pretty nearly the same elements that had been opposed to Bishop Chase), and that, somewhere about the date first mentioned, it had become so formidable as to have made it a practical question *which should prevail.* The collision in the Board of Trustees, noticed in a former part of this letter, viz., with regard to the powers of the President (of the Board) and the discretionary functions of the Prudential Committee, were a part of this controversy. And in the Convention of the same year (1839) at Steubenville, the whole matter was brought to a direct issue by the Bishop himself. (He had no alternative, as he distinctly informed me, but to put down that opposition, or quit the Diocese.)

"The points specifically presented for debate were certain amendments in the Constitution of the Theological Seminary. First, to exclude all officers of the Seminary or any institution annexed thereto (virtually Dr. Sparrow and his friends) from seats in the Board of Trustees. Secondly, to vest the power of the Prudential Committee permanently in the Bishop, putting an end to all antagonism from that quarter. And, finally, to annex, *pro forma*, a College (which had already been annexed, endowed, and in full operation for thirteen years) with a separate Faculty and President to be nominated by the Bishop (another exclusion to Dr. Sparrow). The Convention was a small one, but a favorable report having been obtained from a Committee of Reference, the measures were eventually carried with some modifications. The party question, however, was not considered as settled till the Convention of 1840. The steps which were taken to insure a preponderance in that Convention it is not necessary now to particularize. The Bishop was still doubtful of the result when he visited New York and Brooklyn in the summer of that year, and spoke determinately to me and others of his intention to resign in case he should be out-voted. He was *not* out-voted, however; the question was settled in his favor, and the results were decisive, to-wit: A "new Board and a right Board" of Trustees, an entire new Faculty in the College, a President, *not* Dr. Sparrow, the resignation of the latter, and others of the Professors and officers; changes in the headship of both Grammar Schools, a change in the agency, and generally the displacement by *some* means of every officer who had been at all prominent in the late opposition except Mr. Wing."

As to these troublous days Dr. Dyer writes: "Sometime before leaving Ohio it had become evident that troubles were growing up somewhat similar

to those which had occurred in Bishop Chase's day. There was a conflict between the Bishop and the College authorities. I foresaw what would take place and left. I had had enough of such things. The year after I left Gambier these troubles culminated, and the result was an almost entire change in the management of the institution. Some of the Professors were removed, and some resigned. Among the latter was Dr. Sparrow. He was invited to the Virginia Seminary and went. For some reason the change did not work well. Disaffection sprang up, students fell off, and confidence was fast waning. One day I was surprised to receive a letter from Bishop McIlvaine, in which he said he wished to see me, and if convenient to my family he would be glad to spend a few days with me. I responded at once, by giving him a cordial invitation to come. He came. We talked, and in our talks the object of the visit was made to appear. No matter what the Bishop said or how he said it. He earnestly desired to secure the return of Dr. Sparrow to Gambier. He bore himself through all our talks like the noble man he was. Mistakes had been made; he took his full share of responsibility. And now he was anxious and ready to do all he could to bring back Dr. Sparrow, and thus repair, as far as practicable, the injury which had been done to the Institution. I entered fully into the Bishop's idea, and measures were taken to bring about the desired result. While they were not successful, I can say, in full knowledge of the facts, that nothing could have been more complimentary to Dr. Sparrow. No testimony to his matchless worth as an instructor, or the devotion to him as a man, could have been stronger than was borne by the clergy and people of Ohio. And I may add, nothing could have been more Christian, more self-sacrificing, and more noble, than was the bearing and conduct of Bishop McIlvaine through it all. I say this much in justice to all the parties concerned. I might say much more, but the mantle of silence, like that of charity, covers a multitude of things which may as well be unknown."

Under date of June 1, 1890, Dr. Dyer writes again: "On leaving Pittsburgh for Philadelphia, I found my furniture, books, letters, and papers, so saturated and begrimmed by coal-smoke and dust that I disposed of the furniture for a poor song, gave away the books, and made quite a blaze with the letters and papers. The consequence is, I have nothing with which to refresh my memory as to many things which took place more than forty years ago. But some things I do know. I was in Gambier during all the trouble between Bishop Chase and the Faculty of the Institution, between the Bishop and the Trustees, and between the Bishop and the Convention. I know that the cause of the troubles originated in the divided powers and responsibilities of the governing authorities at Gambier. The Bishop claimed supreme authority as Bishop, for, by virtue of his Episcopal office, he was President. The Faculty

protested. The Trustees and the Convention tried to harmonize matters by a system of by-laws. In due time, the culmination came with a vengeance.

"Bishop McIlvaine succeeded Bishop Chase, and another experience of a similar character followed in ten or twelve years — in some respects worse and more far reaching than the former. In 1840, I left Gambier and went to Pittsburgh. Not long after, great changes took place in the Institutions. But things didn't work smoothly or well. I think it was in 1843 — perhaps '44 — I received a letter from Bishop McIlvaine in which he said he wished to talk over some matters with me, and, if convenient to me and my family, he would like to spend a day or two at my house. Soon after he came. The whole object of his visit was to talk about the sad condition of the Institutions at Gambier. He spoke freely of his many and great disappointments, of the mistakes which had been made, and his desire to correct them as far as possible. He was particularly anxious to have Dr. Sparrow return to the Institutions, and in that connection he said he would retire from Gambier, and that the Doctor should be in full charge with full authority as to the administration of the Institutions. He asked me to write Dr. Sparrow, and see him, if possible, and urge him to return. I both wrote and saw him. While he was greatly pleased, he thought he could not honorably leave Virginia after what Bishop Meade and others had done for him and his family. Bishop McIlvaine wrote him in the kindest terms, but without avail, except that they became the warmest of friends, and continued such to the end. A good deal was said by the Bishop while at my house which I cannot and ought not to write.

"These two experiences in the cases of Bishop Chase and Bishop McIlvaine ought to satisfy all parties in Ohio, and outside, that a divided authority, particularly in the management of institutions of learning, is a very uncertain and unsafe affair."

Dismissal of President Douglass.

Into the painful controversy connected with this action, it is not worth while to enter. The whole story is told in three pamphlets, aggregating 156 closely printed pages. Much of the controversy is personal as between President Douglass and Bishop McIlvaine. But President Douglass claimed that higher questions were involved, to wit: "The essential nature of the endowment at Gambier; the due and proper conservation of that endowment as a means of *liberal education* and as a property of *the Church* without endangering *both* by the union of unlimited *temporal power* with that which is, in its

nature, *jure divino;* these and, to some extent, the constitution and administration of educational trusts generally."

The Rev. Dr. Smallwood touches the underlying difficulty when he states that, when he left home to meet the Board of Trustees, "he felt a serious apprehension of a decided and painful collision between President Douglass and the Board, and that this apprehension was not derived from any communication with Bishop McIlvaine or persons drawing their information in any way from him but was founded on the evidences which had fallen under his notice, at the Diocesan Conventions of 1842 and 1843, of the President's discontents and restlessness in regard to his authority, on which subject he perseveringly urged claims that could not be admitted in view of the deliberate decision of the Convention of 1839." President Douglass declares that *before* he came to Gambier, in Bishop McIlvaine's communications with him, nothing could exceed the largeness and liberality of the Bishop's assurances; "the powers of the Presidency were to be most full and ample, without any fear of undue interference in the academic administration of the College from the Board or any body else. It was to be *really*, as in any other case, a *Presidency.*" But, *after* he came to Gambier, he found that the office he was called to fill was "a Clerkship rather than a Presidency."

One interview between these men who had been, for many years, intimate and devoted friends, is thus chronicled: "He (the Bishop) was in a state of *excitement* when I went in. All his answers were testy and impatient—the answers of an angry, unreasonable man, and I changed the course of my remarks once or twice to avoid his angry mood. We were talking of matters perfectly indifferent when he branched off into an invidious parallel between *his* labors and *mine.* I still answered nothing except to acknowledge the greatness of his labors, and to express my willingness to aid him if in my power to do so, to which he replied with the insulting sneer, as heretofore stated. When I was about leaving the room, he said, in a loud, authoritative tone, 'I want to know, Sir, what it is you are grumbling about. I can fight it out *now* as well as at any time.' I disclaimed having anything *to fight out*, and he proceeded with increased vehemence: 'You want to be independent, I understand; but I'll let you know I am President over every part and parcel of the College, the same as over the Seminary.' Pestered at length out of patience, and greatly surprised at this new assumption of power, I turned upon him and replied: 'I was not appointed, Sir, with any such understanding, and I *never* will recognize you in that character.' I conceded almost everything, however, in the subsequent interview."

Other considerations, also, no doubt, influenced the Trustees in their action. Dr. Smallwood says that "from personal acquaintance and from facts gathered, from time to time, in different places, but away from Gambier, and

from sources uninfluenced by Bishop McIlvaine, he had become aware of President Douglass's unfitness for a successful administration of the College, and, therefore, was satisfied that, if he should press his claims, he would only start the further question whether it was expedient to retain him in the Presidency, and that the result of that question would be his fall."

The resignation of President Douglass was requested by the Board. He replied in a letter which concluded as follows: "Conscious, as I am, of entire rectitude in the performance of my duties; of sincere and unhesitating devotion of heart and soul to the interests of Kenyon College, which no one can deny has greatly improved under my administration; certain, I may add also, of having the love and esteem of a large portion of those under my charge, nearly half of them being my clients by their own voluntary choice, I cannot consent to give up the high ground on which I *feel* that I am standing by the tender of my resignation. The Board may pass an ostracism upon me—be it so! With a firm and reverent reliance upon that Providence which has covered my head in the day of battle, I shall endeavor to meet and bear the blow; but *I will never cease to protest against it as an act of flagrant cruelty, injustice, and oppression.*"

The final action of the Board was as follows:

"Whereas, President Douglass, for reasons specified to him, has been requested by this Board to resign his office as President and Professor in Kenyon College; and,

"Whereas, He has declined to do so; therefore,

"*Resolved*, That the connection of D. B. Douglass, LL. D., with Kenyon College, as President and Professor thereof, be and the same is hereby dissolved."

The following complimentary resolution was also passed:

"*Resolved*, That, in the opinion of this Board, President D. B. Douglass, LL. D., has ever bestowed his best endeavors to promote the interests of the Institution over which he presides; and that, as a Board of Trustees, we entertain for him a high regard as a gentleman of integrity and moral worth."

President Douglass was a Professor at West Point whilst Bishop McIlvaine was Chaplain. The two men became bosom friends. When the Bishop removed to Ohio, he besought Major Douglass to accompany him, and was not content for years until he came. For a while all went well. But this controversy came, and with it misunderstanding, estrangement, enmity. In partial explanation thereof, President Douglass quoted the following lines:

> "I will be hanged if some eternal villian,
> Some busy and insinuating rogue,
> Some cogging, cozening slave, to get some office,
> Have not devised this slander."

Part of Valedictory Oration of Rutherford B. Hayes

In the "Further Statement" of President Douglass, an extract is given from the valedictory oration of 1842, which was delivered by one of Kenyon's now famous sons. He said:

"President Douglass, our relations with you have been so peculiar and interesting that we cannot depart without some faint expression of our thankfulness for the friendly manner in which you have uniformly treated us, and a public avowal of our high esteem for your character, and attachment to your person. During the eighteen months that you have presided over the destinies of this Institution, we have daily met you on terms of familiarity and confidence not often accorded to the pupil by his instructor. We are sensible that it has been your earnest desire to render our intercourse with you not merely instructive, but pleasant and improving. We have not been cold observers of your constant attention to our convenience and comfort, nor uninterested spectators of your exertions to add to our means of enjoyment by improving the natural advantages and beauties for which this place is distinguished.

"But I need not enumerate the labors nor speak of those traits of character which have won our affectionate regard. It is enough to say that we have *never doubted* the goodness of your intentions, but have at all times been confident that your aim was our welfare. With this estimate of your worth, we now leave the scene of your instructions; and wherever our lots shall be cast, there you may look for those who are ready and willing to do all that in them lies to defend your reputation and secure your happiness. Farewell!"

The question is often asked, Who made Greenwood Cemetery. It was Major David Bates Douglass, of Pompton, N. J., a graduate of Yale College and of West Point, and a fine engineer. He married the daughter of Major Andrew Ellicott, who surveyed the boundaries of nearly all the old States. He also constructed the inclined planes on the Morris Canal, one of which was more than one thousand feet long and of seventy feet height. He was one of the authors of the Croton Aqueduct, and he began to lay out Greenwood Cemetery in 1837, having observed its beauty and availability while surveying the Brooklyn and Jamaica Railroad several years before. There had been received in this cemetery by sale of these lots more than $5,000,000 about ten years ago. Major Douglass's body lies in the necropolis near the cemetery gate. He died at Geneva, N. Y., and for three years he was the President of Kenyon, College, Ohio.—*New York Tribune*, January, 1883.

President Bronson's Administration

BY HON. M. M. GRANGER, LL. D., '50.

I entered Kenyon as a Freshman October 6, 1846, and graduated August 7, 1850. These dates indicate that college administration then differed much from college administration now. The year of study *began* after summer's heat was all gone, and continued through the following July. Admitting that general opinion favors the present practice, it seems to me that our elders were wise when they did not attempt, in our latitude, to *begin* study amid September's heat, and set apart the last two warm months for the long vacation instead of the two middle ones.

My four years at Gambier were very happy ones, but time and space will only permit an outline sketch of the then administration. The College Faculty consisted of Rev. Sherlock Anson Bronson, D. D., President; Alexander Forbes Dobb, Latin and Greek; Edward C. Ross, Mathematics; Homer L. Thrall, M. D., Chemistry, etc. The Grammar School was divided into Senior and Junior Departments. Students in the former roomed in the east wing of the College. Those of them taking what was called "the irregular college course," recited with college classes. Benjamin Locke Lang was Principal of this school, while Rev. Norman Badger conducted the Junior Grammar School at Milner Hall. There was one tutor in the College. Two College, or Seminary, students acted as "Assistants" to Mr. Badger. The Rev. Drs. Thomas M. Smith and M. T. C. Wing, with Bishop McIlvaine as President, and Rev. Dr. Bronson as Instructor in Hebrew, constituted the Theological Faculty in charge of Bexley Hall. Later in my course, Rev. Dr. J. T. Brooke became Professor of Rhetoric in Kenyon, filling at the same time a chair in Bexley; and, in 1849, the Rev. George Denison succeeded Professor Ross in the Chair of Mathematics.

On our way from Mt. Vernon to Gambier, that October forenoon, we met Bishop McIlvaine *en route* for Cincinnati, he then changing the Episcopal residence from Harcourt Place to Clifton. So that college year was the first without a Bishop of Ohio resident "on the hill."

An outline of a college day in that October will help to show how great has been the change in routine since 1846. At 6:20 A. M., the college bell began to ring, and kept at it for ten minutes. Some well-known strokes "tolled" when the ringing was half done. The laggard student usually waited for that signal, sprang from his bed, and by rapid work was inside the door to the "chapel-room" in the basement of the east wing before A. B. Gray

or George E. Thrall began to call the roll, and so escaped a mark for "absence from prayers." By 7 o'clock "college morning prayer" (usually read by Dr. Bronson) was over, and the students were at the hotel or boarding houses ready for breakfast. Recitation hours began at 8 (dinner intermission 12 to 2), and continued from 2 until 5. From 5 until 6 or 6:30 was "supper intermission"; then came college evening prayers in the same basement chapel, followed by "study hours" until 9 P. M. Between 9 and 10 every room was visited by a tutor, or some other member of the Faculty, and absentees noted. On Sundays, besides the "college prayers," students were required to attend morning and evening prayer (with sermon) in Rosse Chapel (now Rosse Hall), at 10:30 and at 3.

To show how a Professor in those days worked, let me outline one of Rev. Mr. Dobb's weeks, in my Freshman year. Tuesdays and Fridays, five hours Latin and Greek; Mondays and Thursdays, four hours Latin and Greek; Wednesdays and Saturdays, three hours Latin and Greek. On Saturday evenings, he lectured to a Bible class, which was popular, a large number of students and Hill people attending. He also did much writing as one of the editors of *The Western Episcopalian*, the Diocesan paper, then published at Gambier. Part of the time he was Rector of the Parish, and preached every Sunday morning. Part of the time he acted as "Missionary in Charge" of St. Matthews, Perry (some thirteen miles from Gambier), in Coshocton County, driving there and back once a month.

President Bronson was also a steady worker. Besides his administrative duties (which included the College morning and evening prayers), he acted as "Lorillard and Wolfe Professor" of Philosophy, etc.; as Professor of Rhetoric when that chair was vacant; as Instructor in Hebrew in Bexley Hall; preached in regular turn at Rosse Chapel; acted as Missionary in charge of the Parish at Utica, in Licking County; and wrote his full share as one of the editors of the Diocesan paper. Moreover, although his salary as President was less than one-third as large as that of the incumbents for the greater part of the time since 1855, he donated each year a material part of it to the College because of its then financial stress. When he entered upon the Presidency, Kenyon was "land poor." It owned some four thousand acres of land in and around Gambier, but no professorships were endowed except the "Lorillard and Wolfe" in the College, and the "Milnor" in the Seminary. The lands had been "sold for taxes," the income having been otherwise consumed in a very economical administration. President Bronson originated, and energetically and effectively carried out, the policy of selling the greater part of the land, and investing the surplus proceeds in remunerative securities. Under Ohio State laws, college lands were taxable, while college securities were exempt.

Professors Ross and Thrall were noted men, each exceptionally well qualified for his post. They well deserved the affection and esteem which the members of their classes were glad to give them.

Dr. Brooke, in his day, was the leading pulpit orator of our Church in Ohio, and made a very capable Professor of Rhetoric. But as he was also Rector of Harcourt Parish, one of the editors of the Diocesan paper, and a Seminary instructor, he was unable to devote as much time with the College students in English Literature as his successors in that chair have done.

Professor Denison came so late in my college course that I had no opportunity to compare him with Professor Ross as a teacher of Mathematics.

In those days each student had the notice and care of each professor, and many warm friendships beween instructor and pupil were made. Many of us count our college years on Gambier Hill as very happy ones.

The President and Professors were able, efficient, earnest, laborious, and faithful.

Professor Dobb resigned in August, 1850, to accept the Rectorate of Trinity Church, New Orleans, where he died of yellow fever about 1853. President Bronson also resigned about the same time; became Rector at Sandusky; about 1866 became Eleutheros Cooke Professor in Bexley Hall; in 1872 accepted the Rectorate of the Parish at Mansfield, Ohio, where he died May 7, A. D. 1890, in the eighty-fourth year of his age. At the time of his decease, and for some years prior thereto, he was one of the permanent members of the Board of Trustees of the College Corporation, and was unanimously chosen President *pro tempore* during Bishop Bedell's last absence in Europe.

President Bronson was born in Waterbury Conn., April 21, A. D. 1807. His father removed to Ohio in the same year. He was carried in his mother's arms in the first wagon that crossed the Cuyahoga River. As he grew up, so great was his desire for a classical education that, at the early age of sixteen, he traveled seventy miles on horseback in a fruitless search for a Latin dictionary. He was always zealous, unselfish, and thoroughly brave and true.

Of the many earnest friends of Kenyon, he was among those entitled to the highest regards of Kenyon's sons.

DR. BRONSON'S LAST SUGGESTION CONCERNING GAMBIER

In his old age, Dr. Bronson wrote to a fellow Trustee: "We have already decided that the Seminary and College are together a unit. Let us treat them so. Let every professor in the Seminary be a professor in the College, and *vice versa*. Let us say to them, 'Fix your own terms of tuition, room rent, incidentals, etc., arrange all duties among yourselves, appoint your own officers, and use all the buildings to the best advantage you can.' Then let us divide all income among *all* the professors. Let those on the spot who do the work gauge the expenses and have the pay, with only just so much interference from Bishops or Trustees as is necessary to secure the interests of the Church, and carry out the will of the donors."

Professor Ross

Edward Coke Ross, LL. D., was born in Milford, Pike County, Penn., May 23, 1800. At the age of seventeen he entered the U. S. Military Academy at West Point, from which he was graduated in 1821. He was immediately appointed Assistant Professor of Mathematics in that institution. From 1833 to 1839 he served with his regiment, the Fourth Artillery, when he resigned his commission. In 1840 he became Professor of Mathematics and Natural Philosophy in Kenyon College, which position he filled with distinction for eight years. He died in New York May 16, 1851.

A friend, thoroughly competent to judge, has written concerning him:

"All the choicest characteristics of the good teacher were combined in Dr. Ross. His profound and varied knowledge was always at his service, kept in constant exercise and under perfect control. Although his own advancement in science had been steady and rapid, and the higher processes of mathematics were the engines which he delighted to exercise, a complete master of the modern analysis, and skilled in calling out its hidden powers, as ever necromancer was skilled in the use of his magic wand, all the simpler instruments of investigation were equally at his command. Everything was as fresh as when first learned. Rust never cankered or dimmed the stores he had treasured up. Nothing became obsolete.

"In the recitation room he was all animation. The light that shone in his clear mind flashed from his eye, and aroused even the indolent to attention. It was an hour of earnest work to them, but unobscured by moody or leaden dullness. His questions flew thick and fast, and no one could tell what the next would be, or on whose head it would fall. There was no escape from his scrutiny. Each scholar must master the subject, or must give up the whole in despair. And when he had once made a lodgment for the truth, he never suffered it to be lost, for the drill of the most inexorable martinet was never more rigid and unintermitting.

"He possessed in the highest degree the gift of reaching the understanding of the young. He did not darken his subject by words without knowledge. He was never in advance of the point evolving, or of the learner's own position. All was so easy, so simple and natural, that the listener took it in

"As we do air, fast as 'twas ministered,

"The same clearness he exacted of his pupils. One striking peculiarity of his instruction was the precision and neatness of demonstration which he demanded and was so successful in producing. It was really a matter of

exquisite taste with him. Not an unnecessary word, not an ambiguous or loose expression was admissible. The language must be as exact as the science itself. The demonstration, like the truth described, should be symmetrical and faultless in its beauty — and must be chiselled and polished with artistic perfectness and finish.

"The interest, which Ross kept up in the minds of his pupils, enabled him to secure the industrious preparation of his lessons. It was a common saying at West Point that Ross could get more work out of his classes than any other professor. They loved to labor for him. And this was handed down traditionally as a trait in his character as a teacher. He had the same success in this respect everywhere — in the several institutions where he taught — whether he gave instruction to private classes, or had enlisted a group of grown up volunteers.

"The portraiture of the teacher seems almost perfect. But there is a grace which I have not yet named which irradiated and heightened all the rest. I allude to his kindness to his pupils. This was the spell which kept his classes in perfect order. It was a very rare occurrence for him to inflict a penalty or employ the severe tones of authority. A tyrannical disposition or a capricious temper were never manifested. His scholars felt that to commit disorder in his room was a disgrace to themselves, because it was an offence against a friend, an act of ingratitude towards one of whose warm, unselfish interest in them, they were every moment conscious.

"His kindness was not a mere superficial emotion, transient as the silvery ripple which glitters upon the face of the lake or river upon a summer's day, but it was the sincere expression of his love for the young. And every generous young heart throbbed with the electric impulse of his kindness. This was to him a source of the highest gratification. He has often said with respect to his pupils: *The kind feelings of my scholars towards me I have ever found to be the richest reward for my services to them.*"

The Sale of the College Lands

When Major Douglas came to Gambier in 1840, the finances were in a depressed and most deplorable condition. The money collected by Bishop McIlvaine at the East, and by Rev. Dr. Sparrow in Ohio, a few years before, had been partially used in the erection of new buildings, partially in the payment of old debts. These debts, however, were not entirely obliterated. To meet the deficit, Bishop McIlvaine, in 1833, had found it necessary to contract a loan of $15,000, which he secured "through the great attention and affectionate interest of Samuel Ward, Esq., of New York." This loan

however proved a very heavy burden. Without it, or rather without the debt which it represented, the College financially would have prospered. As it was, there was an increasing accumulation of debt, year by year.

In 1842 a crisis came. The debt of Prime, Ward & King, then nearly twenty thousand dollars, was pressing for payment. To secure this debt the College lands had been mortgaged. So the question naturally arose, "Shall these lands be sold?" Neither Bishop McIlvaine nor the Board of Trustees were willing of themselves to determine this important matter. "If," said Bishop M., "a measure of such fundamental importance is to be adopted, the main responsibility should be taken by the Convention of the Diocese, assembled with express reference to the subject, and having its delegates chosen with the express purpose of acting thereon." So in December, 1842, a special Convention of the Diocese of Ohio was called, and met to consider this question. It was a question with reference to which opinion in the Diocese had been not unevenly divided. Many were strongly of opinion that "a religious corporation could not conduct a farm to advantage," and it must be confessed that the results of the experiment went far towards justifying this conclusion. The total income from farms, houses and shops, had averaged but thirteen hundred dollars a year. The other side of the case was thus stated by the Bishop: "It is well known that the lands at present owned were purchased by the venerable founder of the institutions upon them for a permanent endowment, and were designed to furnish not only an income for the support mainly of theological instruction, since candidates for Orders pay no tuition fees, but also for a moral protection to the institution, by securing the control of its neighborhood to a great distance around it. Nothing can be more manifest than that Bishop Chase not only did not expect that those lands would ever be sold, but was always strongly set upon their permanent retention. His various communications to the Convention of this Diocese, and to the public contain most convincing marks to that effect. There is reason to be assured that the Trustees, as long as he remained over them, entirely sympathized in these views. I am certain that the same have been held as tenaciously by the Board ever since. Nothing but a sense of necessity has caused them so much as to inquire into the propriety of a different course. The attachment of those in the Diocese who have taken interest enough in an institution, so central to all its interests, to have any attachment thereto, is still decidedly to the maintenance of the original views in regard to its lands."

The conclusion as reached was thus stated by the Committee of the Convention, to whom the whole subject was referred.

"A considerable portion of the present debts must be satisfied within a few months, and to effect this object, a forced sale of the lands of the corporation must be made, or funds procured by donation or loan. * * * * *

No prudent man would force his real estate into market, unless compelled to do so, during the present pecuniary embarrassment of all classes. Such is the condition of the land market that time is everything to those who owe debts, and who must pay by the sale of lands. It is very clear that a ruinous loss would be incurred by the sale of the college lands at this time. To prevent, if possible, so great a sacrifice, it is the opinion of the Committee that a final and last appeal should be made to those who may feel an interest in the institution at Gambier. This is due to its venerable founder, to the early and present friends of Kenyon College — it is due to all other friends of learning and religion."

In response to the decision of the Convention, Bishop McIlvaine girded on his armor, and "labored with all his might." The result of his appeal in the Eastern States was $29,517. Some $6,000 besides were added as the result of an appeal in Ohio.

Even this measure of relief, however, was destined to prove but temporary. By it the "evil day" was postponed, but not altogether averted. The fact remained that the College lands, valuable though they were in themselves, were yet almost entirely valueless as a source of income.

"In 1840 a change was made with a view of realizing a profit from grazing and raising cattle and sheep. But after expensive stock had been purchased, a dry season cut off the means of keeping it, and it was necessary to sell at a great loss to save life. There were those who blamed this experiment, but perhaps they would not have done so if it had been attempted at a time when stock was rising instead of falling, and when feed was plenty instead of scarce. At such a time it might have cleared off the whole debt, but, as it was, the profits went the wrong way."

This is simply quoted as a specimen of not a few vain attempts to realize largely from the College lands — so that it is not to be wondered at that in 1842 Bishop McIlvaine should say "One thing is evident, that the management of land and produce, by the agent of such an institution, whose time is divided with other duties, must necessarily be at a disadvantage. What an *individual* might accomplish with his own land, a *corporation* cannot with theirs."

So, though measurable relief came, after the crisis of 1842, from the funds which were then collected, matters nevertheless dragged along somewhat heavily until 1849, when a committee of the Board of Trustees gave expression to the prevalent sentiment in the following language:

"The pecuniary embarrassments of the Seminary, and the consequent depression upon the prosperity and success of its institutions, have long been the theme of reproach among its enemies and the subject of deep mortification and regret with its friends — various expedients have been from time to

time resorted to to relieve the institution from this great evil with very little better results than temporary relief, procrastination, and increase of the debt by accumulations of interest and costs. The committee is informed that the present amount of debt against the institution, in various forms of liability, is about fifteen thousand dollars, the accruing interest on which is nearly equal to all the available annual income. Many of the creditors are pressing for payment, interest is in arrears — and unless means be speedily provided, portions of the real estate will be levied upon and sold under execution. To add to these embarrassments, there being due a large arrear of taxes against the lands, the whole tract has been sold to satisfy the incumbrance.

"To sustain the credit of the institution, or even to preserve its vitality, under such circumstances, and against such unhappy influences, seems to the committee hopeless. The tax sale must be redeemed, and the other pecuniary embarrassments removed, or the institution must go into decay, perhaps be wholly lost.

"The corporation holds in fee a body of four thousand acres of land, than which, for the usual various purposes of agriculture, none better can be found in Ohio. These lands are worth an average price of $20 per acre, and by many are estimated much higher. The annual rents from the improved parts of all this body of land little, if any, exceed the bills of repairs and taxes. Is it wise then to leave this noble institution with its schools and Colleges thus fettered and bound, its character and usefulness lessened, if not destroyed, when by a change of investment of the moneys that are in these lands, or even a small portion of them, all the incumbrances might be removed, an annual income secured that would give permanency and prosperity to the institution? We have come to the conclusion that from motives of both *expediency* and *necessity* we are urged and impelled to make sale of a portion of these lands."

To this was added the opinion of the Board itself that the time had come when it was "due to the institution to change the investment of a portion of its lands."

So it was resolved by the Convention of the Diocese in 1849:

1. "That the Convention are of opinion that the Board of Trustees have full legal authority to sell and convey in fee simple the lands belonging to said Seminary.

2. That a sale of a portion of said lands, as proposed by said Board, is expedient, not only to enable the Trustees to discharge the debts of the Seminary, but also to enable them to place that institution upon a better footing as to its income."

With the sale of a portion of these lands in 1850 "a brighter day dawned upon Kenyon"— all debts were paid — credit was restored, and confidence increased.

The Rev. Thomas Mather Smith, D. D.

Doctor Smith was born at Stamford, Conn., March 7, 1796. His father was an Orthodox Congregational Minister, and his ancestors were among the most famous of the Puritan Worthies. He was graduated from Yale College in 1816, studied theology at Andover, became a Congregational clergyman, and remained such for a quarter of a century. His work in the Protestant Episcopal Church was chiefly done at Gambier. For four years he was President of Kenyon College (1850–54), and for fifteen more years he was Professor of Systematic Divinity and Sacred Literature. He died at Portland, Maine, September 6, 1864.

His son-in-law, Bishop Perry, of Iowa, writes concerning him: "It would be difficult to delineate the character of Dr. Smith in more fitting words than those of his beloved brother-in-law, the Rev. President Woods, D. D., of Bowdoin College, 'a faithful minister, an upright and blameless Christian gentleman, an accomplished Christian scholar,' courteous and refined, singularly gifted in conversational powers, exact and ready in his knowledge, and with a mind of large grasp and great discrimination; happy in his explanations, clear and collected in argument, he was admirably calculated for a Professor's chair, and the post he retained so long, and filled with such universal acceptance, attests his power."

President Andrews

Lorin Andrews, LL. D., was born at Ashland, Ohio, April 1, 1819. When about eighteen years old, he entered Kenyon Grammar School, and, in due time, Kenyon College. He did not remain for graduation, owing to financial embarrassments in his father's household. He was admitted to the bar in 1847, but never opened an office as a lawyer. His work was that of a teacher, and in this work he labored successfully at Ashland, Mansfield, and Massillon. In the words of Bishop McIlvaine: "It was not long before he manifested that large minded zeal in the promotion of common school education which soon made his name a household word in the school system of Ohio. To the improvement and vigorous prosecution of that system he now devoted himself, sparing no pains, shrinking from no labor. No name was so universally known in the State in connection with general education as his,

none so widely respected, none so influential. It was when he was at the height of his reputation and influence in that department of usefulness that he was chosen to the Presidency of Kenyon College. The condition of the College demanded just the qualities for which he was so distinguished, the talent for administration, a very sound judgment, a prompt and firm decision, united with a special drawing of heart towards young men in the course of their education. The College was in no condition to offer him any temptation of a worldly or selfish kind. It was deep in embarrassment and compassed with difficulties. He accepted the office with diffidence, but with devotedness. All the highest expectations of his administration were more than fulfilled.

"When the first call of the President of the United States for quotas of volunteer troops from the several States was made, he was the first man in Ohio whose name our Governor received. He did it for an example. It was not known, it could not be anticipated how such a call under the circumstances would be responded to. An example of one high in the estimation of the public was of great value. He appreciated the state of the case, went to the Governor and authorized the use of his name as volunteer, and it was published, and all the school districts of the State with which his former labors had been so connected, and all the State, indeed, for his name and character were everywhere known, felt the example.

"In expectation of soon taking the field, he said to me: 'I have no fear that I shall not have courage enough for the dangers of battle. All my anxiety is that I may have firmness enough to be faithful and decided as a Christian in all the various circumstances in which I may be placed. I feel that to do *that* requires higher courage than to stand unmoved before the mouth of cannon.'

"He did not love a soldier's life. He shrunk with horror at scenes of blood. But he loved his country. He hated, as he constantly prayed against, 'all sedition, privy conspiracy and rebellion,' and therefore he felt his duty calling him to the war. His military life was short. The sore disease, which hovers with such dark wing over camps, arrested him. He was brought to his home to die.

"He gave directions concerning his burial, and sent his exhortation to his regiment in words which he first thought over — then delivered — and then requested to be repeated to him that he might be sure he was understood. They were these: 'TELL THEM TO STAND FOR THE RIGHT, FOR THEIR COUNTRY, AND FOR JESUS.'

"As he had received Christ Jesus the Lord, and walked in Him, so our dear brother died in Him. He sleeps in Jesus. His grave will be precious to us. It will be honored by all generations in this College and neighborhood.

HARCOURT PLACE, THE PARLOR

VIEW FROM THE STREET IN FRONT OF HARCOURT, A. D. 1857.

'Blessed are the dead who die in the Lord; yea, saith the spirit, for they rest from their labors.' A noble man has fallen. A noble Christian example has been removed. An active, devoted, enlightened, disinterested, most benevolent laborer for the best interests of man, has ceased his work. But God's will be done. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

The following is the inscription upon President Andrews's tombstone:

LORIN ANDREWS,

President of Kenyon College,

Eminent as a Teacher, Patriot, and Christian. The first in Ohio to answer the call of his country in 1861, he served as Colonel of the Fourth O. V. I. in the first campaign against the great Rebellion, and died, a martyr to the Union, September 18, 1861, aged 42 years, honored and beloved by all.

At a Kenyon banquet in Chicago, an old Kenyon student responded to the toast — Lorin Andrews:

Mr. President — As you have been pleased to include me in your distribution of *Speech on Toast*, I congratulate myself that I am permitted to respond to a sentiment so congenial to my mind as that in connection with which you have announced me to this table. If it have not the magic to evoke eloquent utterance from unwonted lips, it will not be because it lacks the power to stir my profoundest emotions. *Lorin Andrews!* The name is indeed to me "a golden link in the chain of Kenyon memories." It images to my vision a *manly form*, a *commanding presence!* It is the synonym of *magnanimity*, of *philanthropy*, of *generosity*, of *exalted patriotism!* It symbolizes *Truth*, and *Justice*, and *Ideal Right*. It calls up before me in triune consistency, co-existing and co-working in him as in few men, noble purpose, noble endeavor, and noble achievement! Lorin Andrews was a born leader, teacher, and guide. Personal magnetism, that mysterious yet potent influence by which a man, "lifted up" above his fellows, "draws all men unto him," was never more perfectly developed in mortal man. His *presence* was one literally *felt*. Large-hearted, his sympathies embraced the unfortunate of every class and condition.

Hampered and disheartened indigence felt its chains relax when it found itself within the pale of his recognition. Weary labor lifted its head and walked more erect under the inspiration of his kindly greeting. Decrepit age shook off its Lethean stupor, and listless youth its indifference to duty, in the presence of one whose every pulse-throb was full of *real* and *earnest* life. He was above circumstances. *Wealth* could never have made him *purse-proud* and ostentatious; *poverty* could never have lessened his dignity, nor destroyed

in the sense of active beneficence toward those with whom he was brought into relations. To say nothing of other acts of charity, there is many a man alive to-day who in the days of his student life, hard and cramped, perhaps, received sympathy and encouragement, and substantial help from Dr. Wharton. His learning, his wit, his genial presence, made him charming in social life. His conversation was something to be remembered, not merely for the instruction with which it was freighted, but for its gentle humor, and its exhuberance of illustration by anecdote, by metaphor, by picturesque turns of phrase. It was these graces of style which made his writings, even on technical subjects, so interesting. His hospitality was abounding. To all who knew him the world will seem poorer, now that he is gone."

Abide with Me—Reminiscence of Gambier in 1857–8

BY FRANCIS WHARTON, D. D., LL. D.

Several of my former Gambier pupils, on visiting Brookline, and on hearing the hymn "Abide with me," sung at St. Paul's to the tune with which we were so familar when together on the Hill, have asked me for the notes. In answering this request, my mind involuntarily turns back to an event with which the hymn and music are both, in my memory and affections, indissolubly connected, — the Revival at Gambier, in 1857–58. And I have felt, in sending the notes to the printer, that it might not be amiss for me to join with them a few recollections of that most eventful period; recollections which I now print in memory of those of our brethren, then with us, who are now in heaven, and in affectionate tribute to those who still survive.

I was in Philadelphia at the time when the religious interest, which was then so general through the whole country, began to manifest itself at Gambier; and I well recollect the deep impression made upon me, on my return, after the usual winter vacation, in finding a daily prayer-meeting instituted in that basement room of Rosse Chapel, with which, ungainly and dark as it may be, I have so many dear associations. It was Mr. William Bower, then in the Sophomore Class, now an honored minister of Newark, Ohio, who first, if I understood rightly, urged the importance of these meetings; and soon, to the few who at first attended, was added the great body of the students, as well as of the residents of the Hill. The collection of hymns, called "Hymns for Church and Home," had a short time before been published; and I well recollect calling the attention of Mr. Bower, Mr. Holden, and the late Mr. J. W. McCarty, to the hymn which I now republish, and asking them if they could

not find suitable music to words so beautiful, and so appropriate to the solemn state of religious feeling. It was Mr. Bower who brought us the tune which is now printed, and which by memory was for so long sung at Gambier. Desiring to reproduce it at my own parish, I wrote to Mr. J. W. McCarty, only a few months before his death, and received from him, pencilled down by himself, the notes of the melody.

To the Revival with which this hymn is so closely associated, I can never revert without recollections the tenderest and the most strengthening. It showed two very remarkable facts. The first is, that God, even when we least expect it, will make bare His arm, and, in answer to the importunate supplications of His people, descend with mighty power, awakening and converting sinners, and recalling to a higher and holier profession those among His children who have become faint and cold. The second is, that those whom He thus pleases to revive, and use as instruments in such revival, are not as it has been sometimes said, the creatures of mere excitement, whose fervor passes away with the occasion which humanly caused it. As illustrations of these truths I do not merely particularize the living, so many of them ministers of God's Word. I turn, first to those whom God has taken to Himself.

Mr. John W. Griffin is the first of our now glorified brethern, whose name meets my eye on the catalogue. He was then a student in the Seminary, and was at the same time assisting me in the chair of English Literature in the College. Of all men whom I have ever met, he was most on his knees; and in no one did I ever witness more sterling integrity, more sanctified holiness, and more devoted zeal. He was ordained at Gambier, shortly before the late war, by Bishop Bedell; and though called to be minister of Rosse Chapel, where he would gladly have remained, he was ordered by Bishop Meade, in whose diocese he was a deacon, to the parish at Amherst, Virginia. A few months after his settlement, the war broke out, and he took the post of chaplain to a regiment in the Confederate army. Here he wore himself out by his devotion to the sick and dying, and by his most powerful ministry of the Word. Those who saw him in the last few months of his life, say that while his body was emaciated, and his strength nearly gone, his face shone almost as an angel's, and his preaching and conversation were marked almost by an angel's power. One of his last acts was to write a letter to me, dwelling on what he used to speak of as the blessed memories of Gambier, and of that Revival which I now seek to recall; and asking to have his dying love given to the Bishops of Ohio, and to those with whom, when at Gambier, he had lived.

Mr. John W. McCarty is the next name in the list of the then theological students, and to Mr. McCarty's agency in the Revival I have already incidentally referred. I cannot look back on Mr. McCarthy without some degree of self-

reproach. He was by nature marked by much waywardness, irritability, and impetuosity; and I was one of those who scarcely did him justice, and who only partially saw, through the conflict that thus arose, the deep fervor of his devotion, and the passionate conviction of sin which perhaps these very peculiarties of his temperament tended to enhance. I now have to say that I believe that few men have ever adorned our ministry either with greater genius or more thorough piety. He, too, was summoned to an early grave, passing thither from a pulpit,—that of Christ Church, Cincinnati.—than which we have few more important, and in which his remarkable gifts, ripening as they were day after day, were beginning to exercise immense power.

Mr. John Leithead is next on the list of those, who, in the then Seminary classes, have passed from the ministry of earth to that of heaven, When I first went to Gambier, he was in temper and character a mere boy; often vacillating and inconstant. He became afterwards a minister of extraordinary holiness and zeal, and lustrous with grace; and his death-bed, at Piqua, Ohio, where he was Rector, was marked by seraphic loveliness and triumph.

Mr. H. A. Lewis, who was then in the Sophomore Class in the College and Mr. M. M. Gilbert, who was then in the Freshmen Class, subsequently entered the Seminary as theological students, were ordained, and crowned brief and faithful ministries by deaths of peace and glorious trust.

Mr. John M. Burke, then in the Senior Class of the College, went to Virginia before the war, and was there ordained. His ministerial life, as I have learned from those who knew him at the time, was one of the simple faith and earnest labor; and his death, which was immediate, occured during an attack on the town in which he was ministering.

Among those who were present at Gambier, during the Revival, being at the time laymen, the following besides myself, are now ministers of the Gospel:—

Rev. Henry D. Lathrop, Rev. Cornelius S. Abbot, Rev. Henry H. Messinger, Rev. William J. Alston, Rev. Richard L. Ganter, Rev. William C. Gray.

Rev. Richard Holden, then in the Seminary—I cannot but pause with emotion as I write Mr. Holden's name. There is no man from whom I learned more, through example, of true Christian life; none among all whom I have ever met, who united more inflexible Christian courage, with purer doctrine, and with a more wonderful influence over the wild and irreligious. Of all persons, irreligious college students are the most restive at any attempts at personal religious influence, particularly where the effort comes from a fellow-student: and yet among the most reckless of this class, Mr. Holden, then a student himself, labored freely, faithfully, and earnestly, and was listened to always with respect, and sometimes with love. I have never seen a similar

case; and yet, let it be remembered, that his personal life was one of severe holiness; that he never hesitated to rebuke sin; that he never shrank from proclaiming the doctrines of grace, — the doctrines of man's extreme depravity and of salvation only through the merits of Christ, — in their most direct and positive form. It was because he *lived* these doctrines so fully, so firmly, and so meekly, that he made them so lovely, and that he proclaimed them, both at the time of which I speak and subsequently, with such extraordinary effect. Mr. Holden, subsequently to his ordination, declined prominent ministerial posts, and went as a missionary to Brazil, where, before his conversion, he had become acquainted with the language, and where he felt he owed a peculiar debt. To my own great grief, and to the great grief of others, he subsequently left our communion, finding a difficulty in the disputed phrases in the Baptismal Service; phrases, I cannot but think, which would have appeared to him, had he considered them more fully, as representing most important features in that very covenant of grace on which, in its general aspects, he dwelt with so much comfort and power. If this should meet Mr. Holden's eye, in the field where I believe he still works with the same devotion, though in connection with another communion, I ask him to receive it as a testimony of the unchanged love and reverence of those who labored with him in 1857–58, and who, though they will never meet him again in the forms of the visible Church on earth, look forward to joining him in the glorified Church in Heaven.

Rev. William O. Feltwell, Rev. Frederick M. Gray, Rev. Wyllys Hall, Rev. John Newton Lee, Rev. John Franklin Ohl, Rev. William Thompson, Rev. William Bower, Rev. William Henry Dyer, Rev. James Hervey Lee, Rev. Charles E. McIlvaine, Rev. Calvin Clarke Parker, Rev. Chas. H. Young, Rev. Carlos Enrique Butler, Rev. Joseph Witherspoon Cook, Rev. John William Trimble, Rev. Royal Blake Balcom, Rev. Otho H. Fryer, Rev. E. O. Simpson, Rev. Daniel C. Roberts, Rev. Henry L. Badger, Rev. A. F. Blake, Rev. Samuel H. Boyer, Rev. Edward Dolloway, Rev. John Andrew Dooris, Rev. Wm. D'Orville Doty, Rev. W. H. D. Grannis, Rev. Horace E. Hayden, Rev. Wm. M. Postlethwaite, Rev. George B. Pratt, Rev. Wm. W. Rafter, Rev. Wm. E. Wright.

As I write these, the names of those now in the living ministry, whose faces I so vividly recall in connection with the Revival of 1857–58, I cannot but feel once more the old affection then borne to them by one who was with them as a lay College Professor; — who is now with them in the Common Ministry of the Word; — and who would desire to unite with them in the prayer that each of us may be blessed, unworthy as we are and have been, with many souls, to be laid at our Blessed Lord's feet, as the trophies of His redeeming grace.

With two additional reflections I now close. The first is, that what seemed sometimes, when we viewed them closely at Gambier, weaknesses and imperfections and jarrings, now, at this distance, are lost in the true greatness of the general work, even if we should take this single small section of time as the sole test. And I cannot but think that such a retrospect should be a source of the truest comfort and encouragement to the Bishops of Ohio, and to the Professors at Gambier, amid the numberless trials and anxieties to which they are exposed. Greater uniformity and less individuality might probably be produced under a more rigorous and more highly keyed Church system; I question whether any other system could have produced truer and more efficient, and at the same time more varied, forms of ministerial life.

The other remark is, that it is possible for a Revival to be conducted in perfect harmony with, and strict obedience to, the rubrics and laws of our Church. During the time of the deepest religious interest at Gambier, the regular services of the Church were performed with the utmost exactness, though with a largely increased attendance. There was no interchange with other ministries; there has been, however, a large and most effective increase of our own, as well as an addition to our own communion of a body of faithful laymen, several of whom I have lately heard of as organizing parishes, and conducting, with great activity, lay missions. Few among those who stood together in the meetings I thus recall, came forth other than earnest, devoted men, — weak indeed, and feeling their weakness, — but impressed above all things with a love to souls, and a determination to preach and to live, to perishing sinners, the fullness of the Gospel of our Lord Jesus Christ.

F. W.

Brookline, March 7, 1868.

"Not until that hour when the power of memory fails,
Shall fade away the vision of those lovely vales,
Which, like a belt of emerald, encircle the little town,
With its college tower and spires quietly looking down
Over patches of rustling corn and wheat-fields lying still;
To the glistening stream which turns the old red mill,
To the ancient dam, where the waters splash and foam
Past the hewn log walls of many a humble home,

Eastward to where the eye falls on Zions wooded crest:
Or looking down the valley stretching toward the West,
Behold the little river comes rippling past that gravel isle
Where long ago on summer afternoons we often did beguile
Away the happy hours, with merry games and playful sport,
With ringing shouts of laughter, with quick and bright retort,
Ah! how many are the pictures which we might unroll
If time were ours to turn back memory's cherished scroll!"

Bishop McIlvaine and the Colored Student

The following incident is related by the Bishop's daughter:

"We stopped at Gambier on our return from abroad in 1859, to see my brother, then studying there, my father intending to remain and preach the next day (Sunday). On arriving, a friend told him that the place was much agitated because the colored man (Alston), though he was studying at the Divinity School at Gambier, was not allowed by the Chaplain to receive the Holy Communion with the rest of the Divinity students when, according to custom, they presented themselves after the clergy of the place had communicated, but, instead, was requested to remain until the whole white population of the place had partaken, when he, the solitary colored man, was allowed to present himself. My father's reply to his friend was, 'Let no one know that you have spoken of this to me.' The next day, refusing to preach in the morning, and purposely leaving his prayer-book behind, he went to the Chapel, and took his place by the side of Alston, who was not seated with the rest of his fellow students, requesting to be allowed to look over his prayer-book. When the time for the administration of the Lord's Supper came, my father waited until the clergy of the place had communicated, and then, stepping forward and bidding Alston follow him, advanced and knelt at the chancel, placing the colored man by his side. It is needless to say that with this ended the matter, except in the gratitude of his companion."

One of the Class of '39 37

It is related that when G—— engaged with the rest of his class in the most celestial study of astronomy, he, as usual, came to the recitation room one day, having a very vague idea of the orbits and motions of the different planets which were the topic of the day's lesson.

Well, "in the course of human events," it became his turn to recite.

"Mr. G.," said the Professor to our hero, "tell us all you know about Jupiter. By the way, how would you conjugate Jupiter?"

"It is a noun, Sir," said G.; "I'd rather *decline* it."

"Well, then," exclaimed the Professor, a little vexed at having been caught in so evident a mistake, "how would you *decline* it?"

"*Most respectfully*," was the laconic reply. The Professor pronounced it capital, and passed to the next with a new question.

Kenyon Reminiscences

BY PHILO.

I. Montaigne says, "neither these stories, nor any allegations, do always serve simply for example, authority, or ornament: I do not regard them for the use I make of them: they carry sometimes, besides what I apply them to, the seed of a richer and a bolder matter, and sometimes, collaterally, a more delicate sound, both to me myself," and I would add to the "boys" who figured in these scenes. I would therefore beg the indulgence of my readers if some of these relations seem trivial, uninteresting, or pointless; they will not seem so to all who shall read these lines.

President Andrews was a man of tender, loving solicitude for his boys. Many a boy to-day, amid the temptations and trials of a busy life, owes his strength to the advice and mutual prayers he enjoyed in the day of weakness from and with that manly man. The mere effervescence of carbonic acid gas, although the cork broke the mirror, was lightly dealt with, but vitriol squirting was promptly punished. "Young gentlemen," he said, "be men; I love a joke as well as the best of you; I enjoy anything that is pointed and harmless: but marring, mutilating, destroying, is mean and ungentlemanly, and I despise a mean action, and I want you to feel the same way."

But, although we knew that he believed this, we thought at times, that he did not enjoy it, in the celerity and promptness with which he undid what was done. He seemed to take in the situation at a glance, provide and apply the remedy, before we had fairly caught our breath, exhausted in the attainment of our object.

Just before, and after he came, the bell-clapper mania was at its height — abstracting bell-clappers by day and by night, and some even before they had cooled in the blacksmith shop. I must confess, at this distant day, that I can see no point about this particular form of industry; but the same remark might be made about Nero fiddling, or Biantes filing needles, or Domitian catching flies. At any rate, the middle division chimneys hold embosom'd in their deeps a number of Keats's "music's golden tongues." A—'s relations to these "stormy events" were not above suspicion. The President met him one day and said to him, "We have been annoyed by the stealing of clappers, and I thought I would apply to some trustworthy student to have the annoyance stopped, and if you will please use your influence to have one of the stolen clappers left at the bell-ringer's door, no more will be said about it."

Whether the student thought the President knew that he was one of the culprits, or whether he was bribed by the appellation of "trustworthy student," deponent saith not. But the clapper was returned as desired; and for all I know that idential clapper is there still,

"Calling shapes and beckoning shadows dire,"

At half-past five on

"Incense-breathing morn" to prayers.

Seven lads labored for three hours, one terribly cold Saturday night, to barricade the entrance gate to the Park, by piling between its massive pillars, ploughs, snow, salt barrels, and a wagon that had been carefully and anatomically taken apart: over the whole was poured an abundance of water, making a solid frozen mass. This certainly would not be moved on Sunday, it would prevent the villagers from attending church, but above all it would test the new President. Morning came. He looked at it a few moments, went over the hill, engaged a dozen men who were working on the road bed of the new railroad, paying them a dollar an hour. They opened a way in a short time. Then he tracked the perpetrators, got them to confess, and kindly invited them to liquidate. They liquidated.

The Sophomores invited the Freshmen to an evening reception at the President's. The plan was to have thirty Freshmen in the Presidential parlor, awaiting entertainment, young ladies, music, and a groaning table, all of which could not reasonably be expected, simply because the host and hostess were ignorant of the whole arrangement. To give an air of probability to the whole affair, the President's son, then a young lad, sworn to secrecy, was charged with the delivery of the invitations. All promised well. The invitations were given. A number of the Freshmen appeared at "prayers" that evening, apparelled in party costume. An unfortunate accident occured, which gave the President another opportunity to outwit the "boys." One of the Freshmen dropped his invitation on the floor of the chapel. It was picked up by one of the Professors—*for all of the Professors used to attend prayers in those days*—and handed to the President, who "took in" the situation at a glance. His wife's matured domestic plans, for one evening, were completely overturned. The whole house was astir, provisions were ordered, invitations accompanied with explanations sent to a number of young ladies. When the Freshmen came in bashful groups of twos and threes, they found all and more than their young hearts fondly expected. There was a free discussion of every topic but the main one. They feasted emotionally—mentally and physically. And only next day did the Freshmen discover what a narrow escape they had from an annoying discomfiture.

II. As this is not work, we may be permitted to skip about. Let memory be unbridled and unharnessed. We will therefore go back to 1852, or was it 1853? At any rate, C. came from Maryland. He was a curly-headed Apollo, Ohio hair, stood six feet in his stockings, weighed about 180 pounds, not reckoning his vocabulary, the latter was weighty, rich, abundant, and if the nouns and adjectives that fell from his lips did seem to linger about without any visible means of support, the "boys" over-looked it, for the constant theme of his conversation was love, and his conquests in that realm of roses, rainbows, and music. He had, to hear him tell it, accomplished so much in this department, that the boys, out of sheer gratitude, should have set great store by so rare an article brought out at such a cost. But they didn't do it. He invoiced himself very high, thinking rather of the specific than the *ad valorem* standard, he had brought his wares to a wrong market, the market was glutted. He was pure metal all the way through. He might have been moulded at a brass foundry. The boys were not long in estimating probable values, and probable remuneration for toil and self-denial in giving him one element at least of a full collegiate education. The fact was that he was stiff with vanity, and it was resolved "to take the starch out of him," by playing upon this weakness of his character. C. as such men do, had made a great many intimate friends. One of these informed him that a certain young lady had fallen in love with him, and was anxious to meet him for the exchange of mutual vows. This news did not apparently surprise our hero. It was accepted as a matter of fact. Negotiations were easily made through third parties, between the supposed principals, and the time and place appointed for the meeting. The place was in the rear of the Seminary, where Mr. Putnam's house now stands. It was then covered with trees and hazel-brush. Charley J. was for a season to represent the lady. He was a member of the class of '54, a strong and fun-loving class. Charley was of medium stature—regular features—beardless. He was a mimic, in short, possessor of all the qualities necessary to bring such an enterprise to a successful conclusion

It was the very witching time of the night; the stars shed a brighter beauty, the hazel and dog-wood blossoms exhaled a more delicious perfume for the young couple, who were walking and dreaming. Nature conspired with the beloved, and he, no doubt, saw his manly countenance mirrored in the liquid blue eye of his fair companion.

What wonder that the lapse of the fast-running minutes failed to separate the ensouled bodies and the embodied souls. At length they stopped, and while she, with upturned face, was looking for Herschel's newly discovered planet, he, not so interested in Astronomy, glued his lips there, "where all of Hybla's luscious sweets were hung." It was not Thompson's "kiss, snatched

hastily from the side-long maid," but Byron's in Don Juan, "a long, long kiss of youth and love." "Accenditque in oculis dulce desiderium."

But my pen falters, and I must hasten to the conclusion of my tale. While these scenes were being enacted C. was oblivious to certain sounds, which ordinarily would excite apprehension. Dried leaves rustled, twigs broke, an observant eye might be seen here and there, forms moving about, but always drawn by some centriptal power to this charmed centre. The time came for action. Out stepped a farmer, armed with a club, and with threatening voice and attitude demanded of C. an explanation of this secret meeting with his daughter. Brothers of the fair one appeared, noisy, imperious, and bristling with clubs. She seemed to have more relatives than Priam or Brigham Young's eldest born. He fell upon his knees, he begged, he plead for dear life, and when he saw his persecutors implacable, and an opening presented itself for probable escape, he made a jump. It seemed as if he was made of watch-springs and gumelastic. Like a deer on his run pursued by hounds, he headed for the college. But in addition to the voices of his pursurers, he had to receive many a blow and threat on his winding way. Every fallen log, ditch, every fence corner, seemed to hide a relative, who would leap at him, strike, and with blood-curdling yell, join in the general pursuit. Weak, faint, bruised, he reached his room.

A few days after and C's. name ceased to be read at roll call. It would have been forgotten by all, excepting here and there one with memory better endowed, but for this event in his brief academic career.

III. Poor H. was killed at the first battle of Bull Run. He came to Gambier in the 50's, from the southern part of the State. Like many young men he too had gotten the notion that in order to be a college student in good standing, it was necessary for him to learn the accomplishments as well as the studies in the regular course, and that one of these accomplishments was the ability to stow away a given amount of "beer." By means of maneuvering and certain "flank movements," he got possession of a keg of "beer," and hid it in his trunk. He drank steadily for several days, and was seen somewhat intoxicated, one evening, by two of the Professors' wives. The President was duly informed, searched the room and found the keg. H. was brought before the Faculty and was questioned substantially thus: Pres. Andrews, loquitur, "Don't you know Mr. H., that it is a violation of college laws to keep or drink intoxicating liquors?" Mr. H., "Yes, sir." Pres., "What induced you to bring that vile stuff into the college building?" Mr. H., "That, sir, was according to my physician's perscription." Pres., "Well, sir! have you derived any special benefit from it?" Mr. H., "Yes, I think I have." Pres., "How could you discover that in so short a time?" Mr. H., "I will tell you. When that keg was first brought to my room, it was all I could do to lift it

into my trunk, and now I can carry it anywhere about my room with perfect ease." The Faculty could not be blamed for indulging in an audible smile. They compounded with the criminal.

IV. His name was Fiddler. It was a family patronymic. Besides it was his middle name. He came from the west, and he is now a prominent physician in his native State. In 185–, at the time of his advent, he was tall, brawny, slightly stoop-shouldered, quick in motion, but slow in speech, with a *patois* peculiar to the section from which he came. The fact becoming known that he was raised on a farm, only gave the "boys" an additional reason for believing "Fiddler" to be "green," and consequently a good subject for a series of experiments then in vogue. The form of the first experiment was fixed; it was to be an examination, conducted by a few students, disguised as members of the Faculty. The day was set. W. B., familiarly known as "Nebraska Bill," was to act as President. He was chosen for this position, because nature had endowed him with a face, which, though grave and immovable as that of a modern tobacco sign, yet hid a soul of great humour and a mind of almost infinite resources, that is, in anything of this character. The place was the northeast basement room, east wing. Time, Saturday afternoon. The room was locked. B., bewigged and bespectacled, sat in his chair; the rest of us, disguised as Professors, sat around in dignified silence, or pretending to discuss some intricate mathematical problem. "Fiddler," conducted by a supposed tutor, stood before us. After a few preliminary questions in Grammar and Arithmetic, the following was about the conversation that ensued, as far as I can recollect:

B., as President, "Take a seat, sir. Before you can reasonably expect to participate in the honors and emoluments of this magnorious institution, we want to ask you a few questions to assure ourselves that your studies will not be ruthlessly interrupted by the influence of the outside world. Where are your paternal acres located, and do you feed your father's flocks on the Grampian hills?" F., in an apparent daze, "What?" President, "Where do you live?" F., "In X." President, "Have you succumbed to the illusive enchantments of love?" F., "Don't know what you mean." President, "Did you leave a girl behind you?" F., a gleam of positive conviction and intelligence passing over his face, "Well," hesitating, "Yes." President, solemnly, "Describe her person." F., "Well, she's middlin' tall, black hair, black eyes." President, "Did you kiss her often, and especially did you do so before you left home?" By this time it began to dawn on Fiddler's mind that this might possibly not be a part of the usual examination preliminary to full college privileges. This conviction, unfortunately, was strengthened by signs of vain attempts to suppress the play of facial muscles which his quick eye detected on the faces of one or two members of the self-constituted

faculty. Quickly he stretched out his right limb, drew up his trouser's leg, put his hand in his boot, brought out of its sheath a long, sharp, wicked looking knife, and arose from his chair. Just then wigs, spectacles, chairs, and stoves were plenty; no one seemed "to be getting up a corner on them;" the air and the floor seemed filled with them; everybody was for himself. Never was the command in Macbeth more literally observed: "Stand not upon the order of your going, but go at once." "And there was mounting in hot haste." D., active and lithe as a cat, struck for the north window. One moment, and he went through, carrying the upper sash around his neck. Somebody was begging for mercy. It only heightened the impression that two or three would be murdered anyway. Some followed D. on his gory path, made easy now by the gallant pioneer. The others escaped in various ways; and Fiddler, alternately laughing and yelling, like Tecumseh in the corn dance, was left in undisturbed possession of the battlefield.

V. In June, '55, there occurred an oratorial contest in Mt. Vernon. W. L. S. delivered one of the orations. He carried off the victor's crown. At least the *Democratic Banner* of that day published several hundred copies of S.'s oration; and for months, "on the hill," in halls, on walks, in private and social gatherings, glittering gems from this oration were allowed to sparkle and display their varied beauties. "The boys" had committed eloquent passages to memory. Although some may think that S. simply held up a dictionary that had a leak in it, yet I know it will be of interest to those who thirty-five years ago left Kenyon's halls, and are now engaged in the busy walks of life. I understand that S. is now a member of a Western legislature. The oration filled four columns of the *Banner*. It is all of the same "beauty and eloquence." I will select a few paragraphs in which sentences occur that are still ringing in my ears.

"Virtue will Triumph."—"It is beginning to besiege the imperial habitations of aspiring dynasties, to thrill, agitate, and threaten tyrants, monarchs, and exhorbitant usurpers, excoriating their malignant, virulant motives from all fraudulent dissimulation in which they are invested, that in their subterranean coverts they might the better and more decisively environ and restrain the unobstructed advancement of the minds of their subjects, and thus clandestinely promulgate their blighting influence and prosecute their infamous determinations; it is dethroning emperors, dissolving kingdoms, undermining thrones; while involuntary subjection of every kind, absconds before the universal franchisement of man; it is unremittingly suffocating intoxication, beligerently conquering every passion, and subduing every libidinous appetite and desire. Like an aggressive invader, it environs the black receptacle of immoderate indulgence, discomfits the vigilant watchman placed upon the watch-towers, uncaps the turbulent sea, with a demon-like

grasp it throws open the contaminated headgates of the boiling, engulfing whirlpool of intemperance, corrivates the variously originated estuaries of excess, conducts the pestiferous stream along the established conduit, and, notwithstanding its potent obluctations, precipitates down the intermediate declivities into eternal oblivion; this mighty heaven-born antidote is a sufficient counterblast to the erratic evaporation of the epidemics of space and chronics of duration, the preposterous extremes, superstition and infidelity; yes, ladies and gentlemen, virtue will finally triumph."

VI. The philosophical recitation room was the southwest corner room, third story, west wing. I can see it yet — black-boards, benches, philosophical glass, and hardware. It was there that Rev. Mr. Winthrop met us at annual examinations, and in his peculiar voice used to ask us to tell him all about "Tupto," its source, tributaries, its wandering and final destination. It was there that tutor B***y used to preside, in '54, a Dublin man, I believe, at any rate, short of stature, head planted deep in his shoulders, an ambling gait, Batrachian voice, a diligent student, while he understood mathematics, he did not seem to understand the complete art of imparting what he knew; for many a time, when he stood at the board with some luckless wight, explaining the intricate involutions and evolutions of some mathematical problem, were both heads surrounded with a halo — a nimbus of chalk dust — emanating from chalk rags thrown by those who were bent on verifying Watt's lines —

"For Satan finds some mischief still
For idle hands to do."

You could not expect them to imitate Gibbon's Monks, sit with their chins on their breasts and contemplate their gastric centres. Once after D. B. had double-shotted the electrical machine, poor tutor B., in the act of picking up a piece of chalk, allowed his head to come in contact with the "business end" of the machine, it laid him prone, as if struck by lightning. On rising from his prostrate position, he remarked, "Ah, young gintlemen, I quite lost my sinces!" It was in this room that Rev. Mr. Bonte, then a student in the seminary, used to teach a student's Bible Class, a matter of profit and instruction to many who to-day are in life's busy mazes. It was there in '54 that Prof. S——n. an imported Cambridge wrangler, exhorted us to diligence in the study of higher mathematics, especially calculus "the keystone of the noble arch," he used to call it. He had a humid tenor voice. "Gentlemen," he said, "do not manifest your approbation by any boisterous demonstration." Again: "If you could but see the trismegistic tangent, and the fluxions of exponential and logarithmic quantities, the assymptotes would pass through your being, and you would become an inspired parabola." I do not pretend

SIMILAR VIEW FROM FRONT OF HARC URT, A. D. 1890.

SOME KENYON CLERGYMEN.

J. M. Kendrick, D. D.
I. N. Stanger, D. D.
Alfred Blake, D. D.

A. V. G. Allen, D. D.
John Cotton Smith, D. D.
Noah Hunt Schenck, D. D.

David H. Greer, D. D.
Heman Dyer, D. D.
Wm. S. Langford, D. D.

to quote his exact words, but this is about the impression it left on my mind. Just imagine growing citizens under his pestle being triturated into absorption of the garnered wisdom of the ages. You might as well expect a Hindoo to keep track of the midnight marches of the solar system, as to expect to follow him through his double duplex, complex, compound technicalities. He used to throw out his riddles and rebuses, and invariably they would come back to him unanswered. G. C. and F. T. were the only ones who pretended to know anything about it. On examination day B. C. and J. S. copied their problems from their cuffs, and "John" his from his finger nails. One night, about the middle of a term, somebody or bodies stole every Calculus on the Hill; even the Professor's had vanished. If it was difficult to recite with them, what could we do without them? There were sputtering tokens of an uneasy condition, faculty meetings, etc. The matter was dropped. I surmise that the introduction of the study was right enough, but the Professor could not manage and mould the material before him. As a rule, though there are many exceptions, teachers of American students should be "to the manor born."

VII. In 1853, the time of which I am to speak, Professor D——n was the autocrat of this room. He was a tall, spare man, lithe and active, distinguished by one predominating element in his character, great seriousness. To him life was real; there was a deep and pervading sense of responsibility; his position to him could have but one object, the saving of souls. His walk was slow; his conversation very deliberate. He was a persistent man. In those days the term used to extend to the latter days of July. One hot July Sunday afternoon, he preached upon the text, "But and If:" Matt. xxiv. 48. He expounded a long time, until Professors and students were nodding in entire approval, or in sweet oblivion, to the learned words that came from the sacred desk. The preacher, seeing the condition of things, stopped and announced the thirtieth hymn "Awake, ye Saints, Awake," and then, when the singing was over, very deliberately proceeded to give us another installment of his sermon. He was a man of very affectionate disposition; he was a good man of tender heart; exceedingly sensitive to injury, rudeness, and boisterousness, and, we sometimes thought, worried over harmless escapades more than was necessary. He spent much of his time in admonishing the "young gentlemen." A quarrel or an ultramontanist objuration would bring tears to his eyes. I seem to see him, after S. and C. had an altercation, when the latter, a hot-headed Southerner, had wound his lead-headed cane around the neck of the former, until the head struck "Adam's Apple," and when the latter's high hat lay flattened out of recognition on the walk. They both ran down and through the subterranean passage way of the Middle Division, on the

approach of the professor. He picked up the hat, stroked it with his hand, and with weeping eyes, talked to us in his serious and affectionate manner of the sin of quarreling and swearing.

VIII. The Professor occupied the house east of the walk in front of the College. He owned a yearling calf. Daily it could be seen grazing and gambolling in the front yard. To the boys of bucolic turn of mind it was natural; but to those who were as full of life as the calf, it was suggestive.

One night in June, a band of twenty entered the sacred precincts, seized the calf, and turning his head towards the West Wing, tried to induce it to walk to and enter college. It formed an interesting spectacle: there were subdued exclamations, various physical attitudes, constant miscellaneous display of legs and arms. Finally the procession reached the Wing. A. and R. had the calf by the ears, M. held it by the tail; the rest divided themselves into regular relays, to do the heavy lifting on the sides. At first they thought the calf might weigh three or four hundred. Going up stairs it seemed to weigh a thousand. It struggled, went backwards, sideways, any way but the right way. After about the lapse of half an hour of tugging and pushing, the perspiring crowd reached the philosophical recitation room. Then to work. First a suitable pen was made out of benches, and then "our artist," with paint and brush proceeded to the task of changing the calf into a zebra, by painting alternate black and white stripes along his sleek sides. The artist was at work; the boys stood around in admiration or complimenting each other on the finished achievement, when, lo! there in the doorway, the only means of exit, stood the tall form of Prof. D——n! For a moment all was hushed. "Cabin'd—crib'd—confin'd!" they stood there as if they saw Medusa's head.

"There was silence still as death:
And the boldest held his breath,
For a time,"

when M., the first to gain self-possession, blew out the light, and then a voice slow and solemn came trickling through the darkness, "Never mind, gentlemen, I have a light of my own!" Following the words, a dark lantern drawn from beneath his cloak sent its rays across the room. Charybdis or Scylla? "Out of this nettle, danger, we pluck this flower, safety." "Run amuck, and tilt all you meet." There was a rush for the door in a mass. M. led the attack with a blackboard, like an ample shield, in his arms. The Professor fell, the board covered him, and over Professor and board leaped the band. In descending, they were not very particular in stepping upon every particular step. Scattering to their several rooms, deep silence pervaded the building. The Professor took possession of the field. Trophies—item, one paint pot

and brush; item, five caps; item, one half-finished zebra. The falling of the Professor was a pure accident, and none regretted it more sincerely than those who brought it about.

The next day there were ominous signs of activity—faculty meetings—boys going and coming to and from the council chamber. Captured caps were put in evidence against the accused. The Professor was sure that one of the culprits of the night before had a beard, and although there may have been two or three among the students who had beards the day before, to-day all were clean shaven. Four were tried, convicted, and dismissed. M. had a narrow escape. His supposed cap, a peculiar one, was brought in evidence against him; but when he came that evidence was neutralized, because he had his cap in his hand. A long time afterwards it leaked out, that, on that night, missing his cap, and fearing the consequences, he walked to Mount Vernon, awakened King's hat store clerk, bought another like it, walked back in time for prayers, 6 A. M., and thus escaped.

A Sad Letter from President Andrews to Bishop McIlvaine.

I write to you at this time with a heavier heart than since I became President of Kenyon. I wrote to you on Friday that on my return I found the anticipated difficulty already commenced. Some members of the secret society I mentioned have long been very angry at one of our tutors, because he had obeyed my instructions, and had reported them as absent very late at night. They long since threatened him, and said they would render his position too hot for him.

On my return I found they had commenced on Tuesday by snowballing the Tutor, and breaking with their balls college windows after he went into the building. The following day a student struck the other Tutor with a snow-ball, for which he was immediately brought before the Faculty, and suspended from the Institution.

The large number engaged in the other trouble decided the Faculty to leave it till my return. When I came, I began the investigation at once. The result was a great degree of excitement. I have been personally insulted for the first time in my twenty years' teaching. My stable was broken into, the lock torn from the door, and my horse was trimmed. His long, beautiful mane and tail were cut off close. The horse was a pet in my family. I have never in all my life had my feelings so outraged. It is hard to give one's whole heart for six years to a college, and at the end receive such a reward. I am sick at heart. In haste,

Yours truly,

LORIN ANDREWS.

Recollections of Kenyon Under President Andrews' Administration

BY REV. ALEXANDER V. G. ALLEN, D. D.

CAMBRIDGE, MASS., December 26, 1890.

MY DEAR DR. BODINE — In response to your kind request I send you a few lines in which I have sought to express my sense of indebtedness to Kenyon College. I regret that I have not the time to give more than a meagre outline of the College, as I knew it. It was in the year 1859 that I went to Gambier and was enrolled as a member of the Sophomore Class. The old college building was full to overflowing and the students were seeking rooms in various parts of the village. Ascension Hall was in process of erection to provide for the emergency, as also for the increasing numbers which the future years promised to bring. It was a moment of enthusiasm in which teachers and students shared. Everything spoke of growth and expansion. To me, coming from a distant home, it was like waking up in a new world, where everything which I saw commanded my interest, my respect also and admiration.

Dr. Lorin Andrews, who was at the head of College, impressed us by his manly bearing, his earnestness and vigor. He had been a successful man in life, imparting, as I fancy, something of his own buoyancy to his new charge. I cannot speak of him as a teacher, for I never came under his instruction. His department was mental and moral philosophy assigned to the President, I suppose, by way of marking the dignity of the office.

For three years I sat under the teaching of Professor Trimble. We read with him the usual Greek and Latin authors, with as much thoroughness as they were read anywhere at the time, so far as my knowledge extends. To be sure our attention was rarely called to the spirit or style of an author; but I doubt whether that were the case elsewhere. I think we felt that Professor Trimble was quite competent to have done something for us in the higher walks of classical culture; but he was a sensitive man and perhaps he felt as if it would be casting pearls before those who did not know their value, if he went beyond the routine required of him. Days have strangely altered since then; the standard of education has not only been raised but its methods have been altered. At that time the work of teaching was done by recitations, a process which seemed to involve the tacit assumption of an hostility of interests between teacher and pupil. While the teacher was getting what he could

out of the students, it was in human nature for the student to feel that an escape from recitation was a clear gain. Professor Trimble may have acquiesced in a situation which he was powerless to change; but he was designed for better things. Under the happier auspices of a system where the interests of teacher and taught are assumed as identical, I think he would have shone as a source of general enthusiasm for the work which he loved. I owe to him a tendency to trace words to their origin which has ever since been a pleasure and a help to me.

In Physics or the Natural Sciences we had a teacher of whom we were all proud, knowing him to be the peer of his co-workers in his department — Professor Hamilton L. Smith. Perhaps he was too much of a genius to be a successful drill-master to those who, unlike him, were slow to read the meaning or the secrets of the external world. But he was charged with the scientific spirit, and, for those who showed interest in his work, he was unexcelled as a teacher, gladly devoting extra time and energy to their assistance. I may also add that, as a companion on a geological excursion, he had no equal. He, too, must have been sorely hampered by the obstacles which then stood in the way of successfully teaching the physical sciences. But it was a good thing for us all to have come under his influence, to know that his reputation went beyond the small sphere in which he lived, even if we could not appreciate the full value of his work.

Professor Lang was admirably suited to the task of drilling, even the slowest and most plodding minds, in the various branches of mathematics. Great patience, combined with great kindness of manner, made him a most encouraging teacher for those who, without encouragement, might have miserably failed. He had one gift, which I think is rare, of exciting in a man, even of humble ability, a certain respect for himself. He knew how to fan the faintest sparks of mathematical capacity till they developed into a respectable flame.

Dr. Francis Wharton was then a layman, devoting himself, gratuitously, to the department of Modern History and English Literature. A biography of him, now in course of preparation, will disclose, more fully than I can do here, the nature and extent of his services to Kenyon College. I gained from him a deep and lasting interest in literature. For its study he was rarely adapted, possessed, as he was, of a delicate and subtle appreciation of the beauties of thought and style. He was, by constitution, a Humanist of a higher order, with an instinctive perception of the quality and meaning of life, with a deep sympathy for all human manifestations. He was a very interesting man, making all that he touched interesting. From him also I gained my first conception of the picturesque aspects of history, and my first conviction of its value as a psychological revelation of the soul of humanity. The same fas-

cination and sense of the living reality of things he carried into his work as a lay-preacher. I recall the crowds that flocked to the basement hall of Rosse Chapel to listen to his lectures on the Acts of the Apostles. It was no ordinary man who could have drawn students from their rooms or people from their homes, on those winter evenings, as he did for successive weeks, to such an uncouth, ill-ventilated, badly lighted room. He did it by his charm as a talker, by the sense of reality with which he clothed the familiar incidents, by his insight into the character of the Apostle who was his great theme.

In one respect, Kenyon College, in my time, was in advance of many similar institutions. It is not long ago that the Phi Beta Kappa orator at Harvard complained of his Alma Mater, that she either offered him no opportunity of studying German at the time of which I am speaking, or did not impress him with its importance. But for two years we had the advantage Gat ambier of studying German as a part of the regular course. I mention, with respect and with gratitude for what they did for me, the names of Herr Messner and Herr Grauert.

Such were the men who made college life seem rich in actual gains and rich with future promise. I am confining my remarks to the College, but I cannot refrain, in this connection, from an allusion to the Theological Seminary. Standing, as it did, at the opposite end of the long village street, it seemed for the most part as remote to our sympathies as it was removed by distance. But there was at least one among its faculty to whom I must refer when expressing my personal indebtedness to the influences of Gambier. Dr. McElhinney created in us a respect for scholarship, and for the scholar, of whom he was a pure and beautiful type. We might be mistaken in our estimates of others, but we felt sure even then, that we were not mistaken in our estimate of him. We were not competent for the task of verifying his scholarship, but he impressed us all the same, with its extent and solidity. That our belief was well founded has since been shown by his able and learned monograph on *The Doctrine of the Church.* I always associate him in my mind with the kind of man that Erasmus may have been, though he has since told me that it was Melancthon who stood to him for an ideal. Dr. McElhinney did something to redeem the Theological Seminary from the contempt with which it was regarded by students in the College. I do not know that Gambier was peculiar in this respect or that the Theological School is an exception to the other professional schools. But so it was, however it may be explained, that the College world seemed full of life and rich in interest, it lay to our imagination bathed in sun light while, for those who entered the dark seminary at the other end of the village, we felt when in our kindliest mood as the old Greeks may have felt for those who had entered the world of the dead; they had left the fullness and richness of life behind them, they had become objects

of commiseration. The feeling was, of course, a wrong one, but I recall it as an element in our life in the College.

Kenyon College was then a distinctively Church institution. Church Colleges still exist, but the day for founding them has apparently gone by; they do not thrive as such, nor are those in charge of them anxious to plead this characteristic in their behalf; on the contrary, there is a tendency to disown it. But I must bear my testimony to Kenyon as a Church College, and to the beneficial influence it exerted under this aspect. There was a decidedly religious atmosphere in the institution as though all things tended toward a religious end. But at the same time, religion was never thrust upon us, nor was it over worked, in such a way as to make us react from its influence. One of the things by which I was most struck on entering the College was the fact that it was officered exclusively by laymen. No clergyman came into any official relationship with us. The faculty in their capacity as laymen conducted prayers in the Chapel, and Professor Wharton gave us most edifying sermons as a lay-preacher; but while they sustained well their religious character, they made no direct effort to enforce religious or church influences. Whether this fact were accidental or whether it was policy, I do not know; but we were almost as much shut out from the direct influence of the clergy as the students of Girard College, in Philadelphia. For the first two years of my residence in Gambier there was no Chaplain, nor when one was appointed was the effect a beneficial one of his attempt to visit the students in his official capacity. It was rather resented, and in such emphatic manner that the new Chaplain found himself in a difficult position. I suppose he was regarded as external to the true life of the College. I noticed then and have often noticed since that the strongest influences on men in college must come out of their own circle; and whether rightly or wrongly, the clergyman is apt to be suspected of working in the interest of some other end that the student has in view. At any rate, the old regime of laymen worked well and for several years the College was as prosperous and efficient as its most ardent well wisher could desire. There were those among the students who exerted a stronger religious influence than any Chaplain could have done. The religious life of these men was sedulously cultivated among themselves. Class prayer-meetings, let those sneer at them who will, kept alive the soul of spiritual devotedness. We had no beautiful Chapel in those days, nor did we worship to the sound of the organ. In the basement of Rosse Hall, cold and unsightly and dark, we gathered for morning and evening prayers. But religion was none the less real; it had a certain healthy and manly character which commanded our respect. I do not believe that happier or more healthful surroundings for young men then existed than were to be found in Gambier.

I have spoken of the College as represented by its teachers and also in its capacity as a Church institution. Let me add a few words about this College as composed of its students. They came for the most part from Ohio, some from the immediate vicinity, many from the larger cities, and a good number from the Southern States. There were others also, drawn from various directions by the prospect of support offered by a society in Ohio which existed for the purpose of recruiting the ministry. There were those whose preparation was indifferent, and whose ability was slender, there were some who came for the purpose of a year's study, not intending to graduate, and some also who were mainly bent on a good time. But the number, I think, must have been relatively large who came with a desire to work, among whom were men of a high order of ability. Among the formative influences at Gambier for which I am most grateful was my acquaintance and friendship with these men. It was they who set the standards and by their own acheivements stimulated others to persue them. They were left free to develop themselves according to their kind, no dominant influence from without carried them away from themselves. They grew strong and became potent factors in revealing the art of speech, the graces of style, or the methods of political life. There were incipient statesmen among them, lawyers, administrators, ecclesiastics, many of whom have since become distinguished. With what dignity they bore themselves among their fellows. It was something to have known and looked up to them.

As I review the life at Kenyon at this distance of time, it seems to me that it furnished in a remarkable degree the conditions necessary for the development of personality. It reminds me in some respects of the small Italian republics in the age of the Renaissance. No great central influence overshadowed us so as to make us feel our insignificance. It was not difficult to take in the range of the required studies, there was healthy and generous rivalry, opportunities were offered for distinction and fame,—fame such as it was and to us it seemed great—the Literary Societies created a sphere for other capacities than scholarship, while distinction met at once with public recognition. Perhaps we did not measure ourselves accurately with the great world outside of us. There were motives at work in society of which we did not dream. But we were storing up enthusiasm and self-confidence, qualities which might not have been grown so easily and naturally had the conditions which surrounded us been different. Gambier intensified its influences and tendencies by its isolation from the world. Those were the days when the railway station was at a distance of five miles and was reached only by daily stage. There were few social opportunities or distractions. Life became simple and homogeneous, and was beautiful in its simplicity. The only thing of importance was the College which existed for us and we for the College. We were

learning to study, we were gaining a knowledge of men, and the sense of personality deepened within us, till we were filled with a boundless enthusiasm. It may have been narrow and small to the last degree, but we magnified it with the lenses of imagination till the outer world seemed dull and uninteresting by comparison. As I reflect on all that it was to us, I say again, there could not have been a better home for young men than was Gambier, in the years I am describing, and here I leave it, as I like best to remember it, before it was struck with decline, partly by the disasters of the civil war, and partly also by other causes which it is not necessary to mention.

Very sincerely yours,

ALEXANDER V. G. ALLEN.

First Hall of a College Fraternity Built in the United States

FROM AN ARTICLE BY W. H. TUNNARD, ESQ.

The Lambda Chapter of the Delta Kappa Epsilon Fraternity was chartered January 17, 1853. The first members were: H. D. Lathrop, of the Class of '53; Leighton Brooke, James N. Gamble, Moses Hamilton, C. H. James, John H. Lamon, of the Class of '54; James M. LeDuc, D. Brainard Ray, James H. Larwill, of the Class of '55; David D. Benedict, George T. Chapman, Thomas M. James, Fred D. Tunnard, and William H. Tunnard, of the Class of '56.

At that time a law existed in Kenyon College against all secret fraternities, and certain expulsion awaited all who should be discovered connected with these links between youths and the "spirits of darkness." The secrecy of the Chapter and danger of membership gave it additional *eclat* among those connected with it. They met in the old Bell Room, in the third story of the middle division of the College building. What nights of stealthy conclave followed! Sometimes a mile away within the brick walls of Milnor Hall; again creeping forth into the shadows of darkness, at the midnight hour like a band of Banquos, whose ghosts would not down, out into the silent woods. On the Owl Creek bottoms, or more musically termed the Kokosing valley, about a mile east from the college hill, stood a deserted log hut with but a single room. It was dark, lonely, surrounded by rank weeds and a dense setting of brambles and interlaced briars. No human foot had been within its walls for

years, and the hand of Time was upon the crumbling timbers and moss-covered roof. Here for months the pioneers of Lambda assembled, coming singly and by circuitous routes, and held their meetings. Homer Thrall writes:

"It was the first hall of Lambda. It was never dedicated with imposing ceremonies and was never furnished and decorated with the comforts and surroundings of a pleasing elegance, but in it were some rare meetings. If a picture is needed to adorn the history of Δ. K. E in its infancy at Kenyon, of this first hall, seize the brush and paint an old deserted log cabin, very small, very low, and very old, with no window and only a single door—standing alone in the center of a field, surrounded with rank weeds. * * * Just what we did at our meetings, I do not remember, only there were some literary exercises, in addition to routine business. As to opposition from the faculty, we encountered none in our time, for they had no idea of our existence, and, as to what our fellow students outside of the secret band thought of it—they thought nothing, for they did not know it was established."

Another place of meeting was at a farm house three miles north of the College, owned by a Mr. Douglas, an old bachelor, whose sympathy for the "boys" induced him to vacate his dwelling and leave it in possession of the members on nights of meeting.

In 1854, the badges of the Chapter were first displayed by the graduating members of that class, creating an astonishment as startling as if a first-class aerolite had descended amid the Paters of the institution. A committee was appointed ~~to[illegible] view~~ to interview the Faculty relative to the matter. That committee consisted of James M. Le Duc, George T. Chapman, David D. Benedict, and Fred. D. Tunnard. A petition was presented to the august body, and they consented to abolish the rules relative to secret societies, *Provided*, a member of the Faculty would be permitted to attend the meetings. The members consented and the matter was settled. D. D. Benedict thus relates the result:

"A short time after this agreement I was walking up the college path with President Lorin Andrews, when he asked:

'How are you getting along?'

'Nicely,' I replied.

'When do you meet?'

'Can't tell you, Mr. President.'

'Why not? Did you not agree that a member of the Faculty should attend?'

'Yes, sir. But we propose to choose the member. We will take Professor Lathrop.' The President gave a long whistle and changed the subject. We had beaten him. Professor Lathrop, a charter member, had graduated, become a Professor in the College, and knew all the movements of the fraternity, but had kept his obligations inviolate."

After the ban of secrecy was removed by the Faculty, these boys, tired with seeking obscure huts in deserted fields, and hiding in distant barns and dilapidated buildings, of screening themselves in unused rooms, covered with dust by the footsteps of Father Time, and the cobwebs of undisturbed spiders, bethought them of erecting a permanent hall in some snug and unfrequented spot. The idea was discussed, and at once James M. Le Duc, of '55, and D. D. Benedict and Fred. D. Tunnard, of '56, were selected and empowered as a Building Committee.

The site selected was in a deep ravine, out in the dense woods, whose monarchs towered above the spot in a steep ascent on both sides, and amid a heavy growth of underbrush and hazels. A small stream flowed down the center of the valley, and a beautiful spring gushed from the hillside. It was a mile distant from any dwelling. The College owned the land and its authorities encouraged the enterprise by donating the ground and all the timber needed. D. D. Benedict was appointed by his co-laborers as architect and master-builder, with Fred. D. Tunnard as his first assistant. Eli Hutchins and other men of the neighborhood were employed to fell the trees necessary for the cabin, collect them at the spot designated, and place them in proper position to form the frame of the Hall. The shingles for the roof were riven out of oak and were six feet long. After the frame was completed, Benedict and Tunnard, with Dick Sawyer, of the village of Gambier, went to Mt. Vernon, five miles distant, and brought out the flooring and ceiling. With the assistance of one man this was put in its proper place. The building was twenty feet wide, forty feet long, and ten feet high.

Then came a remarkable scene connected with this enterprise — a scene which rises from the vista of the past in a vivid delineation, an imperishable record on memory's long neglected tablets. Every youth in the Chapter — from the dignified Senior with his lofty conceptions of his self-importance, down to the fledgling Freshman, whose apparent greenness was bait for a sedate bovine — were detailed to chink and plaster with mud this pioneer edifice. 'Twas a rare frolic and holiday for these disciples of classic literature and abstruse learning. The quiet solitude of that unfrequented dell then witnessed a scene such as never before, or since, has disturbed its serene calm. One squad fitted pieces of wood into the gaping apertures between the unhewn logs; another manufactured mortar of the sticky clay, down by the rippling stream; a third brought it to improvised apprentice plasterers. They thought not of soiled or torn clothes, nor the horror of mater familias in distant home, had she witnessed this unique method adopted by her petted son in drinking the waters of the Pierian spring. They were a motley crew, with sleeves above their elbows, barefooted and pantaloons rolled above their knees — arms

and legs painted with clay, the color of an aboriginal Comanche—a veritable hive of bees, or colony of beavers at work.

Occasionally comical "Nebraska Bill" (Bryan) would mount the stump and harangue the crowd, or eloquent Tom James would climb to this natural rostrum and grandiloquently talk of the manliness of manual labor; while Johnny Leithead would succeed him only to complain that he was a constitutionally tired boy. Dainty George Chapman, who abhorred soiling his hands with mud, used a shingle for a trowel; "Noisy" Fred. Tunnard, an ubiquitous personage, was everywhere at once, doing all the work, and "blowing" too; good little Frank Hurd, the pet of the Chapter, was not required to work, but made a good mud slinger; and Benedict, boss of all work, was the "hero in the strife." The work was accomplished in a single day, a fair sample of the energy and industry of those boyhood days, and the traits of character which have since distinguished the men who have been heroes in the world's battle.

Within, the ceiling was tongued and grooved planks, and the sides and ends lathed and plastered with a layer of plaster of paris, while pictures on the walls, a carpet on the floor, marble top stands and cushioned chairs, made this room a comfortable, cosy, and luxurious retreat for the heretofore wanderers and "artful dodgers." The interstices between the outer wall and inner ceiling were filled with sawdust and charcoal, the double window shutters and solid doors padded, so that not a whisper or murmur reached the outer world. After the completion of the Hall, Tunnard and Benedict once again advanced on Mt. Vernon and brought back a genuine cooking stove, with oven, skillet, griddles, and pots complete, which cost $20. There was an initiatory supper. And such a supper! Not by any means the luxurious and epicurean repasts of these latter day gatherings. Those were the primæval days of the Fraternity. The jovial "fellows" quarrelled for the use of the single skillet, and each must needs open the oven door to inspect the roasting chickens and baking potatoes. But that was a feast for a king, and right royally was it discussed, amid songs and jokes, toasts and bursts of Demosthenean eloquence. 'Twas different from those former repasts when "hide and seek" was so successfully played; when each member roasted his potatoes in the ashes and cooked his meat on a forked stick. That building was a model of elegance within, with a rough exterior, verifying the adage that "Appearances are often deceiving."

Circulars were sent far and near, soliciting subscriptions to defray the cost of this construction. Joe Larwell responded with a $5.00 bill, the only advanced contributor. Frank Hurd gave the first $10.00—a gold piece—of his pocket money, and other active members emptied their slim purses into the general fund. Not including the stove, this "pioneer property" of the

mighty Δ. K. E. Fraternity *cost a little less than* $50.00! What would the present Δ. K. E. think of building a hall, with a single $5.00 bill to commence it! It was not "filthy lucre" that reared the little hall amid the hills of Central Ohio, but that game spirit which is a characteristic of the Fraternity, backed by a devoted love for the mystic Greek letters, born of their trials and past troubles—their loyal hearts united by the golden chain of friendship, whose links have never been broken, no matter how calcined and battered and bent by the fierce flames through which they have passed.

Extracts from Published Letter of Florien Giauque, Esq.

"Ngan Yoong Kiung, graduated in 1861, standing high in scholarship, was sent as a missionary to his native land. Bishop Bedell, while the writer was a student, said this of him, in an appeal for missionary money: "When he reached Shanghai, because of the war here, the Church had no money, and he was asked whether he would engage himself, temporarily, as an employe in a British commercial house, wishing to employ him because he could speak both English and Chinese. The necessity of this step was deplored, as thus employed he could gain for himself wealth and influence, and live in ease and honor in the end, and it would require strong will and great devotion to abstract principle to leave this place. He received the first year $1,000, and the Church still could not send him. The firm increased his wages to $2,000. He married a worthy wife, of his race, procured a house, sent to Boston for furniture, and started a comfortable home. Next year still no means could be had, and $3,000 was given him. At the end of the third year he was told that the Church could and wished to send him to Hankow, at a mere pittance of a salary. The firm offered him $5,000 a year, and used all efforts to retain him. But, when asked whether he would give up his place and go, he answered: 'Yes; for that I was educated, and to that I desire to devote myself.' He was sent to that station, until then entirely unoccupied, lived in a mean quarter of the city, in a poor house, because not able to pay for a better one, was treated with scorn, contempt, and abuse, as a renegade from the religion of his fathers, was finally mobbed and his house burned down. The money to be raised to-day is for Kiung, who refuses to leave Hankow, though now living in the greatest poverty and distress."

Devotion to a sense of duty like that must win the admiration of Christian and infidel alike.

"Among Kenyon's honored dead is the late gifted, fearless, and influential statesman and eloquent orator, who died when his fame was only really dawning, Henry Winter Davis, of Maryland. Another, and a greater, is Edwin M. Stanton. This iron man, with an iron will and resistless energy, who, during certain crises of the war, worked for days and nights together without sleep, snatching with one hand the food he ate from the desk at which he was writing with the other, would, at laxer times, come to his sister's (Mrs. Walcott), in this quiet village of Gambier, to take a little rest, so quietly at times that her neighbors knew nothing of his presence. When the war was over, and his great work was done, he came once to a meeting of his old literary society, the Philomathesian, and spoke in terms of the most affectionate regard of his old alma mater, of his college days and companions, and in such tender words of greeting and advice to the students present, that none would have suspected him of being the harsh and imperious man that his heavy cares and herculean labors sometimes made him. All honor to Secretary Stanton! For years controlling daily expenditures, whose enormous magnitude no nation had ever before equaled, not even the suspicion of a dishonest act ever clouded his fair fame, and almost in poverty he literally worked his life away in his country's service. Firm as adamant in the discharge of duty, patriotic as a Brutus or a Tell, he was a grand man, to whom, as War Minister, even the Pitts of England must yield pre-eminence, and to whom his countrymen have never given the credit he deserves."

"The questions are often asked: 'Why Kenyon, being so well prepared to educate all comers, has so few students?' and 'Why is so large a proportion of her alumni so successful?' First — because in part, at least, her aim is a high order of scholarship, rather than many students. Second — the influences that surround them while there are exceptionally good. Her course of study is well chosen, her Faculty are able men, her requirements are strict, yet with reasonable opportunity to make up deficiencies, her government is kind, yet firm, and her situation unsurpassed for healthfulness. Perhaps, also, that she is attractive to a class of students who are good material from the start, and that their influence is beneficial to the less gifted and to the less industrious."

"Kenyon has had periods of depression and prosperity in the past, but she is far in advance of what she was when her founder left her. Her buildings are sufficient and permanent, and her endowments considerable, but not what they should be. Her sons are proud of her past, and have an abiding faith in a glorious future in store for her, and they know that she is worthy of the patronage of the public, without regard to creed or sect, and deserves the fostering pride and care of her friends, and that she will repay them all."

A Barrel Organ

Rev. Dr. Dyer, in his "Recollections of an Active Life," gives an account of holding service at Esopus, N. Y., and the trouble he had in trying to get some music out of a barrel organ engineered by Mrs. Prof. Joy. We, too, had a barrel organ in early times in Gambier. When Bishop Chase was in England collecting funds to establish a Church literary institution in Ohio, a benevolent organ manufacturer offered to give the Bishop a small organ, worth, perhaps, two to three hundred dollars — either a barrel organ or a keyed organ, as the Bishop might prefer. The Bishop, under the impression that it might be difficult to procure an organist in the wild West, chose the barrel species, so that any one who could blow a bellows and turn a crank could grind out the music.

When the writer came to Gambier in 1829, his sleeping place was in the loft of the little one-story log store. In this loft were deposited several large boxes, supposed to contain the organ that had been brought from England. In the spring of 1830, the Bishop had ordered a large stock of dry goods, groceries, etc., from Philadelphia. The knotty question came up, Where could be found room to display the new goods? The Bishop, always ready for an emergency, said at once that a frame addition of twenty feet, one and a half stories in height, should be built on the south end of the log store. All the available mechanics were put in requisition, and in two or three weeks the new addition, nicely finished and plastered, was ready for use. And now, with a good sized room in the upper story of the new building, the writer opened out the contents of the boxes containing the organ.

The boxes had been hauled from Sandusky in wagons, and on opening them it was found that all the lead pipes, some of them four or five feet in length, were in a frightful condition, many of them flattened, as if a log of wood had rolled over them. After a great deal of labor the flattened lead pipes were pressed into shape, the organ tuned, not very artistically of course, and fairly set going.

About this time, the Bishop said to the writer, "Why don't you unpack the organ and set it going?" I replied that I had already done so, and that the organ was in a pretty good shape in the new room over the store. About the same time was erected that wonderful building known to all Gambier students of the last generation as "The Old Seventy-Four," to accommodate the large number of boys in the two departments of the grammar school — the

senior department under the charge of the late Rev. Geo. P. Williams, D. D., and the junior department under the care of Dr. Dyer, who lived with his family in the east end of the building. The boys of that day thought it received its name from its fancied resemblance to a seventy-four gunship, but much less romantic is the fact that it got its name simply from the fact that it was seventy-four feet in length; afterward some twenty or thirty feet were added to the east end. It was two stories in height; the upper story was used as a dormitory for the boys. The material was rough, green oak lumber, fresh from the college mill; the building was neither plastered nor ceiled. The lower story was for chapel and school-room. Hung on hinges was a partition that could be raised or let down, diving the large audience-room into two equal parts. Near the east end was a partition, and in this partition was placed the barrel organ. The operator's place was in the back room, concealed from the congregation.

The organ consisted of perhaps half a dozen stops — principal, fifteenth, open and stop diapason, flute, etc. There were three cylinders, each playing ten tunes. The tunes were mostly good old English chorals, such as the Old Hundredth, Pleyel's Hymn, St. Martin's or Gainsborough, Shirland, etc. But owing to the imperfect manner of construction, we could make nothing out of it, and it was sent to Zanesville to be made into a keyed organ at an expense of $200. When finished, owing to a scarcity of funds, it was loaned to St. Paul's Church, Mt. Vernon. After awhile it was brought back and placed in the gallery of Rosse Chapel. The chapel being in an unfinished state, the congregation, organ, and all were relegated to the basement every autumn on the approach of cold weather, and in the spring moved up stairs again. Rev. Dr. Muenscher and his son Joseph managed to get a good deal of music out of the little organ. Owing to the frequent removals, it became dilapidated, and the last known of it was the boys had stolen most of the lead pipes to be used on their fishing lines.

During the rectorship of Dr. Schenck, a mongrel melodeon instrument was purchased, which proved noisy but not very musical. Afterward, during the rectorship of Rev. William Newton, a large Mason & Hamlin cabinet organ was purchased, at an expense of $400. But we never had anything satisfactory until Bishop Bedell presented the Church of the Holy Spirit with that splendid organ that will probably last for generations.

GAMBIER, O., January, 1891. N. W. P.

FIRST COLLEGE FRATERNITY LODGE BUILT IN THE U. S. (See page 281.)

Prest. D. B. Douglas, LL. D.
Prof. Edward C. Ross, LL. D.
Prest. Thos. M. Smith, D. D.

Prest. S. A. Bronson, D. D., LL. D.
Prof. M. T. C. Wing, D. D.
ardenbro White, Esq.

Prof. John Trimble, A. M.
Prest. Lorin Andrews, LL. D.
Prof. Wm. Sparrow, D. D.

Kenyon as Seen by a '68 Man

BY JOHN BROOKS LEAVITT, ESQ.

When an old student sits down to put on paper reminiscenses of his college days, he is surprised to find that, however vivid he may have thought his remembrances of those happy times, they fade as he picks up his pen.

Perhaps that sentence is too much of a generalization. The rules of logic, so admirably taught to the Class of '68 by the much loved President, James Kent Stone, and so totally ignored by him in his own affairs shortly after, come to mind. So, let the statement be limited to the writer. But, by degrees, as the mind recalls the college buildings, the long shaded walk, the campus, the recitation rooms, and the many other objects which have never faded, then the incidents, and the life there lived, come out again in strong relief.

In that marvelous book *The American Commonwealth*, marvelous for its insight into our institutions by a man from another land — its author when treating of the smaller colleges, makes the plea in their behalf that they have rendered possible, in a new and extensive country, a college education to those who, by reason of expense and distance, would otherwise have been deprived of its advantages; and so we graduates of the smaller colleges of this country, while we cannot help regretting that our circumstances were not such that we could have gone to Yale or Harvard, yet feel deeply thankful for the advantages that we did possess. To none of the smaller colleges are the thanks and gratitude of its graduates due to a greater degree than to Kenyon. And we, of the Class of '68, cannot but feel that we were highly favored in having the instruction of the men then composing its Faculty.

The writer joined the Class of '68 as it entered its Sophomore year. A boy of only between fifteen and sixteen years of age, his judgment as to occurrences during those years can be of but little weight, but as he was an actor in some of them, it may be worth while for him to narrate them. It should, however, be remembered that the point of view is an important factor in the presentation of facts, and his point of view as to the theological element in the unhappy differences of that time was that of a student, youthful and immature, and who, like Gallio, "cared for none of these things."

The winter of 1865–66, was an uneventful one in the history of the college. So also was that of 1866–67. The close of the summer term witnessed the departure of President Short, a learned man who, however excellent as a Professor, had not displayed great tact as a President. His authority as President

was rather more prominent in his mode of government than was politic, creating sometimes unnecessary antagonisms. A rather amusing incident may be given: We Juniors were required to tell him the subjects of our orations, in advance of their composition, for his approval. Becoming interested in that of capital punishment, I thought I would like to speak upon it, and gave it in, whereupon he asked me which side I was going to speak upon, in favor of or against it. It happened that I had determined to condescend to support rather than demolish this ancient mode of punishment, and on my so announcing, he seemed quite relieved, and stated that he was glad that I was going to speak on that side, as he could not possibly have allowed me to speak upon the other. This unnecessary demonstration of authority, as well as illogical method of education, nearly caused me to repent my determination, and to attack, instead of defending, that punishment.

We of the student world were much pleased to hear that the Trustees had called our Latin Professor, James Kent Stone, to become the head of the Institution. He was a young man, little if any older than some of us. By his accurate, conscientious, and patient teaching, his dignified, firm, courteous bearing, his sympathies with student human nature, his treatment of the men near his own age as if they were not boys, and his treatment of us boys as if we were men — a great thing in the government of a college — he had endeared himself to us all; and we felt that Kenyon was entering upon an era of prosperity and influence when she would attract to her portals crowds of young men, as she had done before the war; and especially we, of '68, proud of our dignity of being the first Senior Class under the new President, felt that Kenyon was sure to take her place among the leading colleges of the land. No one would then have imagined that a theological cloud, at first no bigger than a man's hand, would before one year was out, overspread the collegiate horizon. But the cloud grew, the storm came on, orthodox lightning blazed, theological thunder rolled, and the battle of these elements resulted in doing great injury to Kenyon's future.

I well remember the first occasion when the trouble, which, as it afterwards turned out, had been brewing for some time, broke out. Prof. Stone had preached a sermon upon the doctrine of the Incarnation. To us who did not know anything about it, there was nothing harmful in its teachings — what we heard of them, which was not much — for in all probability many of us were asleep. The following Sunday a man of war appeared in the pulpit, of loud and thunderous tones, of fierce demeanor, and before long we, who were taking a gentle siesta, began to awaken to the fact that he was denouncing something or somebody. We found he was preaching upon the doctrine of the Atonement. The sermon of the preceding week on the Incarnation had emphasized a point, that the Incarnation was the chief doctrine of Religion; and

this Rev. Bang-the-Book was claiming that the Atonement was the great doctrine. He assumed an air of "virtuous indignation," and I remember distinctly how he rounded off one of his sentences in a way which made an impression upon me that will go with me to my grave. In the nineteenth century, when differences in religious belief are no longer to be settled by anathema, this man — not of God, surely — declared in so many words that he who did not believe, as he had just been expounding, "should be damned to the lowest depths of Hell." We boys did not care much for the theology in question, but we did not like a stranger coming into our chapel and condemning our President to flames, however mythical; and so we ranged ourselves upon the side of our President.

Into the merits or demerits of what grew into a fierce theological battle I do not propose to enter. I know we Seniors, or most of us, took great delight in the thought that not long after, we succeeded in doing — what it is doubtful if anybody else ever did — making the then Senior Bishop of the Diocese, venerable but determined man, back down. While he had the appointment of the Baccalaureate preacher, it had been the unwritten custom, for a number of years, for the Senior Class to indicate their preference, and if their choice were a proper one, the Bishop had made the appointment in accordance with their wishes. In the beginning of our Senior year, we had communicated to the Bishop that we would be glad if he would appoint President Stone as Baccalaureate Preacher at our Commencement, and he had replied that he would do so with great pleasure. This had been communicated to President Stone, and he was at work upon his sermon. When this theological dispute broke out, we heard that the Bishop had refused to appoint Stone, and was going to name the Rev. Phillips Brooks; whereupon we held a Class Meeting, and resolved that we would not attend to listen to any other preacher than Stone; and as Secretary of the Class I was deputed to write to any appointee of the Bishop's, stating the circumstances, our resolution, and that no personal discourtesy was meant, but that we had passed this resolution before any appointment had been made; having judiciously allowed this determination to leak out, it resulted that Stone preached our Baccalaureate as originally arranged.

After a while, it was whispered round that our President was going to become a Romanist. We indignantly repudiated this suggestion, denouncing it a vile calumny of the enemy; and when the fight waxed so hot that Stone was forced to give his resignation, the students were loud in their expressions of indignation. At Commencement, upon a complimentary allusion being made to him by one of the Seniors in his speech, it was the signal for a wild cheering by the students. A very amusing incident happened just at the end of the Commencement. The speaker, who was of such diminutive stature that the boys said he would have to get on a tub on the platform if he

wanted to be seen, was walking down the aisle with his father just as the audience was dispersing; in front of them stalked a Professor in Bexley Hall, whose countenance indicated anything but pleasure at what he considered the untoward incident of the day; the youth had concealed from his father, who was a Clergyman, the fact that he intended to make the allusion in his speech; in rehearsal of it to his father beforehand, he had left that sentence out for fear that he should receive a parental inhibition. The father endeavored to mollify the aforesaid Theological Professor by stating that he was not responsible for the incident, in reply to which the irate gentlemen demanded, with a shake of his fist, who was responsible. Up steps my little gentleman, all aflush with excitement, and looks up at the ponderous gentleman whose waist he barely reached, and said, "I am responsible, Dr. B———;" the pertness of which proved too much for the good Doctor, and he retired in silence completely discomfitted.

With this incident the writer's knowledge as to personal events at Kenyon ceases; except after the lapse of twenty years, and on his return to a class reunion in 1888, he was pained by a little episode to find still existing, at what we of the College used to call "the other end of the Hill," the evidence of the same narrow-minded spirit which drove James Kent Stone out of the Presidency of Kenyon College, and pursuing him still, finally drove him out of the Episcopal Church. Not that I defend Stone. No one was more sorry than I at his foolish perversion, for he thereby justified what his enemies had claimed. He had been elevated to a high dignity at too early an age; he lacked balance of judgment; he, who taught logic so well, was himself illogical. Certainly his book called "The Invitation Heeded" is about the silliest trash ever put forth. But if he had been treated kindly by his theological critics at the time of his mental waverings, a different result might have happened. At least a disgraceful theological squabble would have been avoided. The episode to which I allude is as follows, and I mention it in order to make it a basis for one or two remarks as to the future of Kenyon. Morning service was being held in the Chapel prior to the Commencement (1888); at its close the President, who had conducted the service, using, among other things, a prayer for the Institution set forth by authority, announced that the procession would now form to go over to Rosse Hall for Commencement, a procession of Students, Professors, Alumni, Trustees, etc. As it was being formed, I heard a Professor in the Seminary, then just up from his knees, after supposed worship to Almighty God, say in an angry tone to a College Professor, "Is the Theological Faculty included in this invitation?" To which the other replied, "Why, certainly." Whereupon he said, "Why were we left out of the prayer then?" The idea that a Professor of theology at one end of "the Hill" should have been angry because he had not been prayed for by a President at the other end

seemed to me so in harmony with the impression that I had twenty years before carried away as to the deleterious influence which Bexley Hall had ever diffused that I could not but feel that there was one of the reasons why Kenyon has not prospered to a greater extent than she has. I remember how another Professor in that Theological Seminary, while I was at Kenyon, had so used his influence against the Church of which he was a presbyter, and whose theology he was teaching, that several of the young men under his influence abandoned their desire to study for its ministry, and went off, some to the Reformed Church, some to the Plymouth Bretheren, one into the ranks of the Atheists.

And so I venture to urge, if Kenyon College is ever to do her work in this world as she ought to do it, remove the Thelogical Seminary. And let that "School of the Prophets" find in Columbus, or Cincinnati, or Cleveland a home where it too may grow strong and be largely useful.

A country village may be a thoroughly good place for collegiate work, but for professional training, whether in theology, or law, or medicine, a city can offer advantages which cannot elsewhere be obtained.

Inauguration Psalm

SUNG AT THE INAUGURATION OF PRESIDENT TAPPAN, JANUARY 19, 1869.

ALMIGHTY LORD, our hearts to Thee,
Their happy hallelujahs raise;
The tribute of our joy accept,
Incline Thine ear to hear our praise.

Fresh blessings from Thy throne descend,
Responsive to each prayer, we pray;
Again Thy gracious help we own,
A new song fills Thy courts to-day.

The gift is Thine; we gather here
To greet the servant Thou dost send;
The welcome his—the praise to Thee,
Still ours as once our father's friend.

Bless him, bless us, Thy servants all,
In heart, in hope, in work, in will;
Thy smile the builders' hearts rejoiced,
Pour down the Spirit's sunshine still.

Increase our faith, speed swiftly on
The new year's work those old years planned;
Work in us by Thy love and peace,
Work with us by Thy mighty hand.

Our praises fold their wings and kneel,
The singing thanks fresh grace implore;
Still turn, O Lord, the prayers to praise,
And Thine the glory evermore.

President Tappan

BY HON. JOHN HANCOCK, PH. D.

Eli Todd Tappan was born in Steubenville, Ohio, April 30, 1824. He was the son of Judge Benjamin Tappan, United States Senator from 1839 to 1845. Judge Tappan bore a conspicuous part in the Senate, and was a man of large abilities and inflexible honesty and courage, qualities which descended to his son in a remarkable degree.

Dr. Tappan's early education was obtained in the schools of his native town and from tutors employed in his father's family. His higher education was carried on at St. Mary's College, a Roman Catholic institution, located at Baltimore, Maryland. This institution was selected because it was near to Washington, where Senator Tappan then resided, and because of the thoroughness of the instruction it gave, particularly in modern languages, for which young Tappan had a great fondness. Dr. Tappan left the college in 1842, before completing the full course; but he received from it his degree of A. M. in 1860. He began the study of the law immediately after leaving college, and before he had attained his majority. This study was pursued in the law office of his father and his father's distinguished partner, Edwin M. Stanton, subsequently known to the whole world as President Lincoln's great war secretary. Dr. Tappan was admitted to the bar in 1846. He did not immediately enter upon the practice of his profession, but went to Columbus, where he began the publication of a weekly paper called the *Ohio Press*, the first number of which was issued January 23, 1846, and the last June 30, 1848. In the last named year he began the practice of law in Steubenville, in which practice he continued about nine years. But before he relinquished the law his mind had begun to be powerfully attracted to the profession of teaching, in which he thought he saw the best field in which to labor for the welfare of mankind. In other words, he had about made up his mind to abandon a calling which holds out to its followers prospects of wealth and high honors, and give his life to a calling which promises neither wealth nor honors.

On February 4, 1851, he was married to Lydia L., daughter of Mr. Alexander McDowell, of Steubenville. Drawn to each other by congenial tastes and perfect sympathy, the union was eminently a happy one.

The first active part Dr. Tappan took in educational work, of which any record has been found, was the delivery of a lecture on "Arithmetic," in Steubenville, February 2, 1854, before a society with the rather formidable name of the "Union Institute of Teachers and Friends of Education for Jefferson

and Harrison Counties." In this and subsequent lectures he puts the pedagogical idea in the chief place, and shows that minute and keen analysis so characteristic of his subsequent work, and a knowledge of the underlying principles of teaching remarkable for a day when, in this country, the science of methods had scarcely a name. This association, of the proceedings of which Dr. Tappan has himself left quite a full record, kept up its meetings — doubtless with great benefit to its membership — until October 3, 1857, when its place was taken by another organization called the "Normal Class of Teachers of the City Schools of Steubenville." Of this class, as in the previous association, Dr. Tappan was the teacher of arithmetic.

In December, 1856, he met for the first time with the Ohio Teachers' Association, at Columbus. He at once took an active part in its proceedings, and his interest in the work of the Association never waned to the close of his life. His was always a prominent figure among his fellow members, and his counsels were those of a wise, clear-headed thinker.

He began teaching in the fall of 1857, in the Steubenville public schools, and was for a short time their Superintendent.

In the fall of 1859, he was made Professor of Mathematics in Ohio University, at Athens, a position which he filled for a year. He left this place to teach mathematics in the Mt. Auburn Young Ladies' Institute, near Cincinnati, where he remained until 1865. During this time he wrote his geometry and trigonometry for the Ray series of mathematical text books.

September, 1865, he was again called to the professorship of mathematics in Ohio University. This call he accepted, and continued in the position until December, 1868.

The Board of State School Examiners was established by statute in 1864, and School Commissioner, Dr. E. E. White, appointed Dr. Tappan a member to serve for the term of two years.

In 1869, Dr. Tappan was elected President of Kenyon College, which office he continued to fill until 1875, at which date he resigned to take the chair of mathematics and political economy in the same institution. He did not close his connection with the college until he entered upon the duties of the office of State Commissioner of Common Schools, in 1887, to which office he had been elected the fall of the previous year. As will be seen, his college work extended over a period of twenty-two years. But though the labors of the most active period of his life were all in the field of the higher education, his sympathies with the work of the common schools were most earnest, and based on thorough knowledge. Probably no man in the State was better acquainted with their condition and needs. He also did much to improve the teaching in the common schools by his work as County Examiner and Institute Instructor.

Dr. Tappan was President of the Ohio Teachers' Association in 1866. Of the National Education Association, the largest and most influential organization of teachers in the world, he was Treasurer in 1880 and 1881; and in 1883 he was made its President.

In 1880 was established the National Council, a body of educators consisting at that time of fifty-one members, selected from the membership of the National Education Association. Dr. Tappan was immediately chosen one of the six members from Ohio of this select organization.

Besides the text books named in this sketch, Dr. Tappan is the author of a large number of addresses and essays on educational topics. He also wrote the article on school legislation in the volume entitled "Education in Ohio," published by the authority of the State for its school exhibit in the Exposition of 1876, at Philadelphia. Several months were spent in collecting and arranging the facts contained in this article; and in it may be found a reliable history of the growth of the school system of the State, so far as that growth is connected with legal enactments.

The degree of LL. D. was conferred on him by Williams College in 1873, and by Washington and Jefferson College, in 1874. The same degree was also conferred on him by several other colleges. In 1886, he was elected an honorary member of the "Association for the Improvement of Geometrical Teaching in England."

Dr. Tappan's style as a writer is plain and direct. His object seems always to have been to pack the most meaning into the fewest words. He had a high and discriminating appreciation of the master-pieces of literature, but sedulously avoided the use of rhetorical figures in his own composition. The disdain of ornamentation may have arisen, in part, at least, from the severely mathematical cast of his mind. His speaking was earnest and forcible, and possessed of the same literary characteristics that belonged to his writings.

His was a most reverent spirit. Religion was wrought into the very fiber of his being. He was for many years a member of the Episcopal Church; but no one could be less a sectarian, nor more broadly tolerant of the religious views of others. His was that charity that suffereth long and is kind. No one ever lived nearer the line of perfect rectitude. He never for a moment swerved from that line, even under the most trying circumstances. He was the soul of honorable dealing in every relation of life. One instance of his inflexible integrity may be given. Early in his life's career, through no fault of his own, he failed in business and compromised with his creditors; but from his scant professional earnings he saved a little year by year, until he was enabled to pay every dollar of the indebtedness. And of this heroic effort he never made mention except to a few of his most intimate friends.

The transparency of his character was such as is seldom seen; and that transparency revealed a soul of wonderful strength and purity. He was very frank of speech. He never left one in doubt for a moment as to what his meaning was. He always met the occasion with perfect courage. He never lowered his eyes in the presence of any man. Yet there was no boisterousness and self-assertion about him. The gentle serenity of his manner was the unconscious outgrowth of a manliness without a flaw.

He had no charity for evasions or for those that were guilty of them. His reproof of his friends, when he thought their actions required reproof, was in no means abated because they stood to him in that relation. Though not unfrequently his words had a measure of severity in them, their recipients saw behind the words such a kindliness of heart and such a yearning of true friendship that it was not possible to take offense at the plainness of his speech. He was not demonstrative in the display of his feelings; but the glow on his cheek and the moisture in his eye, when he listened to the narrative of some great deed or the utterance of a noble thought, showed how deep and full the fountains of his sympathies were. He hated mean men; but his friendship for those he believed worthy was strong and lasting, and this friendship was an inspiration to high thinking and doing.

Self-seeking was entirely foreign to his nature. He cared little for honors, but much that honorable things should be done. The key-note of his life seems to me to have been self-repression and self-abnegation. He controlled himself and labored for others. He chose his life vocation nobly, and nobly he wrought in it.

Dr. Tappan's health had been somewhat infirm for a year or two; but his final illness was short. He died after ten days' confinement to his bed of brain paralysis, the result of heart disease, October 23, 1888, and leaves a wide space in the ranks of Ohio's educators.

On page 93 of this volume there is a list of those who have given a thousand dollars, or more, to Kenyon College. From this list the name of Peter Neff, of the Class of 1849, was inadvertantly omitted. Soon after his graduation Mr. Neff generously gave to the College an "Achromatic Telescope, seven and a half inches diameter, eight and a half feet focal length, mounted equatorially, furnished with clock movement and various eye pieces"—Also a transit instrument, made by E. & G. W. Blunt, New York. He also aided liberally in the erection of Ascension Hall. More recently he has given to the College his valuable collection of mineral fossils, and his cabinet of specimens, glacial rocks, etc. The aggregate value of Mr. Neff's gifts runs up into thousands of dollars. Five hundred dollars was given at one time, two hundred and fifty at another, two hundred at another, and this in addition to his gifts that "are now in a shape in which their value cannot be measured by money."

Recollections of Student Life during Dr. Tappan's Administration

BY CHARLES CLEMENT FISHER, ESQ., '76.

Eighteen years ago! Is it possible? Yes—1872. It seems only a little while since that Sunday evening in June when my eyes first saw Gambier in verdure clad, radiant with the peculiar glory of glowing sunset. Delight in that scene of unexpected beauty almost drove away the emotions of hope and anxiety contending in the mind of the boy brought to entrance examinations. To me college life was an unopened book. I had not even turned its leaves to look at the pictures, or by another heard its story read. The brazen voice of war had called my brothers from the paths of study, casting upon me my good father's last hopes of that thorough scholarship prized but not to be attained by himself. These aspirations have, of course, been disappointed. For, to men who have struggled upwards through the poverty and self-denials of pioneer life (he saw General Harrison ride past his father's cabin to a frontier battle-field), the word college is a talisman, an "open sesame," which ought to grant admittance, not only to the exclusive abodes of learning, but even to the Temple of Fame. Many a fly-specked, dusty diploma proves the fallacy of this belief. While without the help of A. B., the greatest American rose to his just pre-eminence.

While speaking of my father, who has recently passed to the rest and reward of a good physician, let me add that *his* father, who bore a remarkable resemblance in person and character to Bishop Chase, lived many years at Worthington, where he was a warm friend and supporter of the Founder.

September found the class of '76 assembled for the first time, a motley lot, uniform not even in their awkwardness at the strange surroundings. No one of them has made a great name in the world, yet they were not bad—for Freshmen. Faithful to Kenyon, they were united as a class. Champions in foot ball and base ball, they counted among their number the best students in the six classes from '73 to '80. Having administered the rites of "Boreday" to two Senior classes, they eluded the effusive but sarcastic honors of that ceremony now, alas! extinct. This is the unique triumph in the history of those heroes of '76.

How the faces rise before one! How the names ring in one's ears! Page, *facile princeps*, sturdy student, faithful friend, nobleman in nature's peerage! Big "Domine Burrows," tender-hearted Irishman, nightly spread his wings to shelter his fluttering brood from Sophomore hazing. "R. Dyer, Undertaker," derived his title, not from solemn deportment and lugubrious countenance, but

from his practice of cheering despondent friends with the gift of a hand-made coffin. "Business Dunn" bustled about his daily occupations, while "Putty Paul," taking a hint from Ulysses's use of wax, stopped the chapel key-holes so that we might not hear the siren voice of the bell. And this reminds one of McGuffey, the ever-talking, recipient from his father of a Christmas present in the form of a neat's tongue. With due credit to after acquired wisdom and self-control, let it be recorded that he now limits his excellent sermons to twenty minutes. The crowning triumph of his college career was not a victory of the tongue. It consisted in climbing up the lightning-rod to the church-tower to ring the bell at sunrise after our class supper. "Boss" White's official indignation melted under the warmth of his generous admiration of that difficult feat. The envious declared that no sober man would, or could, have done it. The list is too long for separate mention of every one, but Ah See and Zu. Soong must not be wholly left out. The former illustrated the virtues of his adopted religion, on the eve of his departure, by selling his furniture to two different persons, and collecting the full price from each. The latter so profited by the educational opportunities of Kenyon that the President was justified in saying, "Zu, you have succeeded in forgetting Chinese without learning English."

For one reason or another, men dropped out of the class until fewer than half the original number remained. Who would presume to call them "the survival of the fittest?" Yet it would be unfair to characterize them with the severity of my little four-year old when she first beheld snakes. In anticipation of a visit to the "Zoo," her curiosity in regard to those reptiles had been excited by an older cousin to great expectations. When they had been found at last, she broke forth in a tone of disappointment and contempt, "These ain't nothing; they're only *tails*."

Day after day, month after month slipped by — days and months of hard work, fireside fun, outdoor sports, midnight adventures, until those who remained saw, with only half pleased eyes, Commencement — *our* commencement at hand. A great occasion we thought it, distinguished from others by the presence of Rutherford B. Hayes, just nominated to be President.

Undergraduate timber has, no doubt, more sap than fiber, but it is the true building material for a house of happiness. Matriculation and graduation are its garden walls. Frolic, content, good fellowship dwell therein. Love, in the experience of many besides Henry Esmond, is the pure, unfailing spring of happiness. Far be it from me, who enjoy that blessing in measure far beyond my deserts, to say otherwise. But love is an estate which has charged upon it many a legacy of responsibility and solicitude, while college boys know little of *atra cura* save what they read in Horace. Neither before, nor after, college is one surrounded by companions who have the same pur-

suits, congenial thoughts and habits, who are in sympathetic touch at every point. This, with, perhaps, the sense of growing power, is the secret of that peculiar joyous content pervading, like a rich perfume, the student's life. Never again is it experienced. Neither brother, partner, nor life-long friend can share the home; from her husband's daily occupations and exacting business the most devoted wife must stand apart. For this, if for no other reason, college days are time well spent. Some reader may be a youth impatient to snatch wealth, reluctant to search for that to which there is no royal road nor "vestibuled limited." He says, "Does it pay to go to college?" Yes; a thousand times, yes. No possible investment will pay a bigger dividend than a collegiate training; the security is perfect. No amount either of business experience or foreign travel can fill its place. While travelling supplements the curriculum, it draws from previous study its true power to confer pleasure and knowledge.

No picture, however sketchy, of President Tappan's administration would be complete without a glimpse of his gifted and accomplished wife, and of the loveliest figure in all the scene, his charming daughter, "The Maid of Athens." Many a Senior sang with unfeigned pathos, "Give, Oh! give me back my heart." The temptation is great to attempt her portrait, but as she still graces the earth with her presence, it will be better taste, even in this age of "personal journalism," to resist that desire.

As a salad, or *entree*, between the more substantial courses, let me offer two examples of what passes for college humor. The lesson in Latin Prose Composition one day contained the famous dictum of Horace to be turned back into the original, "The poet is born, not made." Just before recitation, one member of the class threw out the remark that it was a great pity the verb *facio* was not regular; for, if it were, the sentence would be much happier, embodying both reason and rhyme. This jingle caught the ear of one who was more rhymster than student, and, as luck would have it, this very sentence was put to him for oral translation. To the amazement of Prof. Benson and the delight of the class, with an unprecedented confidence he shouted, "*Poeta nascitur, non facitur.*"

"Tossing" had been so vigorously prohibited by the Faculty that it was becoming a lost art at Kenyon, when Sam Johnson contrived a new sport which proved an immense success. A base ball suit stuffed with straw and other substances less succulent than a live Freshman formed a satisfactory substitute for him. A blanket was knotted round the edge with rope, as if real work were meant. The man in the moon must have rubbed his eyes when he looked down upon a band of hideously disguised Sophomores tossing a human form, while shrieks and groans, supposed to issue from the victim, rent the midnight air. This sport continued a long time, to the great

enjoyment of all the college, except the Freshmen, who hid themselves in terror within closets and under beds, yet no Prexy interfered. Tired at last, and convinced that the President was away from home, or had detected our fraud, we were crawling back to our rooms oppressed with a sense of failure (for the students felt a malicious delight in tormenting Dr. Tappan, and this entertainment was given as his "benefit"), when his form glided upon the campus. As if conscious of deep guilt, we fled in all directions to the concealing shadows of woods and walls, leaving him in the open moonlight the cynosure of all eyes. He was unable to catch any malefactor save the dummy, to which he is reported to have said, in anger-shaken voice, "Young man, you might as well come out of that wood-pile, for I know who you are." Lest disrespect of Dr. Tappan might be inferred from what is here stated, let me hasten to add, that no President of Kenyon College ever labored for the upbuilding of that worthy institution with greater fidelity, and his whole life was a noble example of Christian character. To him, to Profs. Trimble, Benson, Sterling, Strong, and others who formed the learned and devoted Faculty of our time, I owe a debt which can never be paid. Fully realizing how little evidence of their good husbandry has been given, I dare not think what my life would have been without it. God grant that the good seed may still germinate, and bring forth abundant fruit. May old Kenyon continue to hold such wise, faithful teachers. May young men by thousands come to sit at their feet.

Good as the old times were, our College must not content itself with pride in its past glory. Rather let it work with greater vigor, keeping abreast with colleges of foremost rank, regarding past achievements as an earnest only of future, greater triumphs. The pressing, practical needs, with the peculiar excellence of the Gambier institutions, are ably set forth by other writers whose eloquent words will serve to preserve this paper, like a fly in a block of amber. But two facts are too vital to be hurt by repetition. *Kenyon College offers to students a thorough education. It is a most worthy object of generous endowment.*

In his inimitable autobiography, Joseph Jefferson wisely says, "One seldom regrets one's silence upon any subject." Brief as these pages are, they contain enough to regret, and show more sins of commission than of omission. Pardon both, for the sake of the motive which induced me to break silence—a desire to stay up hands heavy with holding forth the rod, to give some little help to my good friend, Dr. Bodine, and to my beloved *Alma Mater*, Kenyon College.

The Rhyme of an Old Freshman to a Middle Aged Alumnus

BY JOHN JAMES PIATT.

Read at a banquet given by the Kenyon Association of Cincinnati, in June, 1881, to Hon. Stanley Matthews, in honor of his elevation to the Supreme Court of the United States.

The elm is green and glad in leaf—
'Tis June. The season's come again
(Ah! homesick Memory's idle grief!)
When first I took the flying train,
Fledged from the fond home rest. Renewed
Mix my dull pang, my eager thrill.
'Twas noon. When evening fell, I stood
A boy on Gambier Hill.

What dreams of young ambition bold
Stirred my light blood with wings of pride!
Webster yet spake, Clay was not cold,
And—there were orators untried!
Old Kenyon's Genius pointed far,
Her sons elect to cross and crown:—
"This wears the soldier's shoulder star,
And this the judge's gown."

The Freshman, my old friend, you knew
(His case, a printer boy's, was hard),
Remained an undergraduate. You
Passed an alumnus, happier-starred;
Ah! half a life time lies between
(The rocket sparkled; here's the stick),
I know, yes, yes, what might have been—
A thought that cuts the quick!

Arma virumque cano: Lo,
"Small Latin"—mine's not far to seek:
Μῆνιν ἀείδε Θεὰ (so
Homer begins—and ends?), "less Greek!"
Well, let me rest content; if you
Sucked her full milk, impute no crime;
She was my *Alma Mater* too—
Mine, weaned before my time!

Where are the boys, the boys we knew?
Let's call some names. Ah! me, grave men,
No doubt, shall answer: "Old boys." True.
(Some showed, d'you mind, "the old boy" then.)
Where'er ye wander, wide apart,
On life's rough road, on flowery track,
O fresh of face, O blithe of heart,
Come back, come back, come back.

Good flesh and blood, I know, some still
Draw vital air, with flower and fruit,
As when we fought on Gambier Hill
The War of Troy, and *Ilium fuit.*
Ho, Holland! (English church doors, "Here!"
Echo: warm friend and Irish bard!)
Ho, Chapman, Homans, Sterling! (clear
Each answers) ho, Tunnard!

"We younger brood are getting gr—," eh?
(Speak for yourself, John!) Nonsense! Well,
We are not growing younger. Nay,
Fear not the wholesome truth to tell,
In fresher hearts our pulses beat,
Our spent dreams grow and quicken still—
Ay, boys of ours may each repeat
The old boy on Gambier Hill!

Our joys in them may spring again,
Our boyish grief have ebb and flood;
They, too, shall take the flying train
With quick wings fluttering in their blood.
Old Kenyon Genius point them far,
Her sons elect to cross and crown—
"This wore the soldier's shoulder star,
And this the judge's gown."

Tribute to the Ohio Bishops

BY EX-PRESIDENT R. B. HAYES, LL. D., DELIVERED UPON THE OCCASION OF THE TWENTY-FIFTH ANNIVERSARY OF THE CONSECRATION OF BISHOP BEDELL, IN ST. PAUL'S CHURCH, CLEVELAND, OCTOBER 27, A. D. 1884.

Mr. President and Friends — The people of Ohio have been very fortunate in their whole history, and they count among its most felicitous events the fact that the Protestant Episcopal Church of this Diocese has always had at its head a man of high and rare qualifications for his influential and responsible office.

Sixty-five years ago, Philander Chase was elected and consecrated the first Bishop of Ohio, and was charged with the duty of planting and extending in this, then new, country, the Protestant Episcopal Church. At that time, our State had not a mile of artificial thoroughfare, and the very richness of its soil, which gave this region its boundless promise, made it during more than half the year the dread of the traveler and the immigrant. But the pioneer Bishop was of iron-like temper, and with matchless courage and force, in spite of difficulties, hardships, and discouragements, successfully did his appointed work. He gathered congregations in the wilderness, and founded Kenyon College, to be for all future time the standard bearer of His Church in the garden of the Northwest.

The successor of Bishop Chase was the Right Rev. Charles P. McIlvaine. During more than forty years he was the head of the Church in Ohio, and almost from the beginning of that period he was regarded as a commanding figure both in our own country and abroad, and was everywhere honored and trusted as a born leader of men. One of his eminent and judicious friends, Hon. Robert C. Winthrop, said of him: "He was of a form and countenance" (and, I would add, of a dignity of mien and character) "which often suggested Washington." In the very crisis of the Civil War, on which hung the fate of the Nation, and of the cause of liberty throughout the world, President Lincoln selected him as one of the three illustrious Americans who were to represent our country in England — the very spot where the danger was most threatening. This high duty, like every other that ever devolved upon Bishop McIlvaine, was so performed as to attract to him increased confidence and admiration. When he was called hence, it was recognized throughout the Christian world that one of the pillars of Church and State had fallen.

The place once held by Bishop Chase, and then so splendidly filled during so many years of his noble life by Bishop McIlvaine, has acquired in the judgment of the thoughtful and good among the people of this part of the United States a consideration and esteem not surpassed by any station, secular or sacred, known in our State. To have filled it without in any degree disappointing the anticipations which these brilliant precedents justified, has been the happy fortune of him to whom we now wish to express in words simple and few the warmest and most friendly felicitations upon the beneficent results of his faithful and devoted labors during the last twenty-five years. Gathered, as we are, by sentiments of friendship for Bishop Bedell — sentiments which are shared by a large number of the best citizens in our State without regard to sect or religious opinion — we need not consider at large the peculiar mission and characteristics of the Protestant Episcopal Church. Its importance and value as a conservative force in our political system and as a moral force in our social condition, is very generally acknowledged by those who are not within its pale. An intelligent American observer in England makes the statement also that no other religious organization is more nearly abreast with advancing science than the English Church.

To engage in the work of widening and strengthening the influence of this Church, Bishop Bedell came to Ohio a quarter of a century ago. For this field of labor he was nobly equipped. His gifted father was the beloved pastor of a church in Philadelphia, made great, prosperous, and widely known by his earnest and winning eloquence. From his father our honored and much loved friend received the heritage of an intellectual and moral character which, with the added power of his genius for work, talents, and culture, have, under Providence, cheered and blessed the congregations and people of this Diocese.

Allow me, in conclusion, on behalf of the sons of Kenyon College, to offer to Bishop Bedell the tribute which he gave to his early instructor, Dr. Muhlenberg: "*You* have known him as an ecclesiastic * * *, always searching for ways that would make the Church more large hearted and far-reaching, or as a mover of charities, wonderfully gracious, beneficent, and successful; but *we* have known him as a guide of youth, and almost a father — patient, forbearing, watchful, honest, plain-spoken, frank, and so loving." The sons of Kenyon College, with one voice and with full hearts, wish for Bishop Bedell the best blessings of heaven.

KENYON COLLEGE FACULTY, A. D. 1883.

Lawrence Rust, LL. D.
Eli T. Tappan, LL. D.
Geo. C. S. Southworth, A. M.
Edward C. Benson, A. M.
William B. Bodine, D. D.
Cyrus S. Bates. D. D.
Theodore Sterling, M. D., LL. D.
Flavel S. Luther, A. M.
William T. Colville, A. M.

BISHOP BEDELL.

Bishop Bedell

The Right Rev. Gregory Thurston Bedell, D. D., third Bishop of the Protestant Episcopal Church in the Diocese of Ohio, was born at Hudson, New York, on the 27th of August, A. D. 1817, the only son of the Rev. Gregory Townsend and Penelope Thurston Bedell. The father of Bishop Bedell was a man of mark, a clergyman of rare abilities and thorough consecration to his work, who died in 1834, rector of St. Andrew's Church, Philadelphia, in the forty-first year of his age. He was never physically robust, and yet "he sustained an amount of work which would have seemed remarkable in any man, and in him was marvelous." In Dr. Sprague's "Annals of the American Episcopal Pulpit," there is a long letter concerning Dr. Bedell, written by Bishop McIlvaine. The likeness between the father and son is certainly remarkable, for much of this letter is simply a good description of the saintly Bishop of Ohio. Take such words as these: "He was much indebted for his ability to get through so much with so little wear of mind to his eminent habit of *order* and *system*. That habit appeared in all things—the smallest and the greatest. All were timed and placed, and came and went in rank and file, and a system once adopted was kept." So again, "He was the miner that always found gold, and knew how to use it for the good of men. He had great skill and power in communicating—what he possessed in his own mind he could impart; what he saw he could make others see. He would place it in a light so distinct, with such precision of language and felicity of illustration, in such simplicity and often so beautifully, as to make him not only intelligible to the meanest capacity, but exceedingly interesting and engaging to all." And so again, "You know he was a very *popular* preacher, that is, he drew a crowded congregation. But there was nothing like aiming at popular effect—no departure from simplicity, dignity, soberness, or faithfulness, nothing to please men, except as they were well-pleased with what was well-pleasing to God. The way of salvation, with all its connected verities; the work of grace in the heart and its counterfeits, how well he knew them. There was frequently a genuine eloquence in his preaching, often a very moving pathos as well in manner and word as in thought; always great impressiveness of speech and manner. His appearance in the pulpit was much in his favor. * * * Add to these things a voice which was capable of great effect, and was managed with peculiar skill, exceedingly clear and distinct in its utterances, and giving great *expression* to his thoughts, and then a delivery so grave and yet so animated, so quiet and yet so forcible, so self-possessed and yet so under the power of the great themes he preached on; a delivery which

so perfectly fitted the style of his discourses, and so exactly exhibited himself." And so, still again, "To a naturally bland, kind, and cheerful spirit, his lively piety imparted an expression of serene enjoyment, which, associated as it always was with the seriousness becoming his high vocation, and the culture and intelligence of the well-educated gentleman, rendered him as acceptable and influential when he met his people at their homes as when they met him in his pulpit."

Bishop Bedell was an infant when his parents removed to Fayetteville, N. C., in 1818. He was less than five years old when, in 1822, they removed to Philadelphia. When he was still quite a lad he was sent to Dr. Muhlenberg's school, at Flushing, Long Island, where he remained until he entered Bristol College, from which he was graduated in 1836. This college was located at Bristol, on the Delaware, a few miles above Philadelphia. In 1835 Dr. Stephen H. Tyng wrote concerning it: "From its present course and prospects it may be looked upon, with very great justice and reason, as likely to exercise a more valuable and extensive influence upon the character of the Episcopal Church than any other institution which is connected with it; and the ardent desires and confident expectations of Dr. Bedell and those who united with him in its establishment, promise to be even more than realized in its ultimate efficiency and worth."

Notwithstanding these hopeful words this college died in infancy. Several letters of Dr. Bedell to his son are published in his memoir. In these letters are to be found such golden words as these: "Nothing could give your father and mother greater delight than to know that their beloved and only son was growing up to be a child of God. It would be of little consequence to us to have you a great or a learned man, if we should find you careless about God and indifferent to the salvation of your own soul. What we want you to be, and what we most sincerely pray that you may be, is a good man, loving and serving God. Nothing would be more grateful to my feelings than the idea that at some future day you would be prepared for the high and responsible duties of the ministry."

The good father died whilst the son was yet a school-boy, but the desire of his heart was to be gratified. His son was graduated from the Theological Seminary at Alexandria, Va., and immediately afterward, on the 19th of July, A. D. 1840, was ordained deacon in St. Andrew's Church, Philadelphia, by his great-uncle, Bishop Moore. He was ordained Presbyter by the same venerable Prelate, on the 29th of August, A. D. 1841. A very interesting account of this latter ordination is printed in Bishop Henshaw's Memoirs of Bishop Moore.

The youthful deacon went to work at once at West Chester, Pa. He remained in charge of his first parish for three years, and then accepted a call

to the rectorship of the Church of the Ascension, New York. Manton Eastburn had just resigned this parish to accept the Episcopate of Massachusetts. It was a strong parish, but became still stronger under the rectorship of Gregory Thurston Bedell. Indeed, it came to be regarded as one of the model parishes of the country, thoroughly organized and zealous in all good works. The statistics of the year 1858–59 show contributions amounting to over fifty thousand dollars. In 1859 Dr. Bedell resigned the charge of this parish to accept the duties of Assistant Bishop in Ohio, after sixteen years of happy and most useful labor. He was consecrated Bishop during the General Convention which was held in Richmond, Va., in October, 1859, at the same time and place with his old school-friend, Bishop Odenheimer, and Bishops Gregg and Whipple. Bishop McIlvaine welcomed him most lovingly, and for thirteen years they worked together as bishops, "easily, lovingly, deferently, without a jar or jealousy." This is Bishop McIlvaine's testimony. Bishop Bedell's is equally clear and strong. "My assistantship has been an uninterrupted source of enjoyment. Every interview with Bishop McIlvaine has been instructive; every letter from him has been an encouragement; every hour of my association with him has been enjoyment." "I have no anxieties," said Bishop McIlvaine, "Bedell is a loving son."

Bishop McIlvaine died in March, 1873, when Bishop Bedell became his successor. In 1874 the old diocese was divided, Bishop Bedell electing the northern portion, which retains the old name of Diocese of Ohio. For fifteen years he led his flock gently as sole Diocesan. At the time of his consecration his old school-father, Dr. Muhlenberg, wrote to him and to Bishop Odenheimer, two of his boys, in verse. Among other things he said:

> "The Church needs Bishops who can preach
> As well as rule their flocks and teach.
> Like Paul, then, preach, nor aught beside
> Christ Jesus and Him crucified."

Bishop Bedell has been faithful to this charge.

In the years of his strength he delivered three strong charges to his clergy which were printed. Many of his sermons also have been published, among the best known of which are "The Age of Indifference," "Episcopacy; Fact and Law," "The Way of Righteousness, a Railroad Sermon," and "The Continuity of the Church of God," which was preached in 1886, before the General Convention in Chicago. He was selected by the House of Bishops as their delegate to the Venerable Society for the Propagation of the Gospel in Foreign Parts, upon the occasion of the Centenary Commemoration of the Consecration of the first Prelate of the Protestant Episcopal Church of America, and

dreached the sermon in St. Paul's Cathedral on June 18, 1884. This sermon is also in print. "The Canterbury Pilgrimage" is a bound volume of letters, charmingly written, giving an account of the Lambeth Conference of 1878 and the Sheffield Church Congress."

Bishop Bedell's most important contribution to theological literature is "The Pastor," a volume of six hundred pages upon pastoral theology. It is inscribed "To the Memory of My Father," and is a most useful book. It has received the highest praise from distinguished men both within and without our Church, and is believed by many to be the best book upon the subject of which it treats that has been written by any clergyman of our communion, either in this country or in the mother Church of England.

Kenyon on the Kokosing

BY WILL S. CREIGHTON, '74.

Juvat meminisse.

Hail Kenyon! time-worn, forest-girt!
Embowered in green or 'sieged with snow,
About thy walls and through thy halls,
With Echo, dwells a Voice that calls
Where Memory loves to go.

Old Kenyon, somber, ivy-clad,
Serene thou sittest on thy hill,
Around whose base, with winsome grace,
The Indian Naiad of the place,
Kokosing, glideth still.

Old foster mother, dost recall
The legion boys who loved thy name,
Who were thine own, but now are flown,
Successful some, some overthrown,
While some are known to Fame?

Mother of all, didst love as well
Thy roysterers as thy sober men?
What jokes they sprung and songs they sung!
What *Bombshells* burst! What bells they rung!
Dost all come back again!

I prithee, say, dost thou recall
Our Saturday and Wednesday nights?
Our oyster stews, night-shirt reviews,
Our war-dance, which none might refuse,
And hard-fought pillow fights?

Ha! tell me not thou hast forgot
What time the sleep of stilly night
The *Baby* broke with thunder stroke,
And panic-stricken Freshman woke
To "soar" in sore affright.

Remember, Ah! "stone walls have ears,"
Perchance a heart, in walls so thick,
That loves its own like faithful stone
That bides when Time has overthrown
All transitory brick.

Farewell. Abide, old Kenyon Hall,
In memories lapt upon the hill,
While round the steep, through vistas deep,
The Indian Naiad plays "bo-peep,"
Kokosing, gliding still. OCTOBER, 1881.

Lord Kenyon

George, second Lord Kenyon, was the second son of Lloyd, first Lord Kenyon, Lord Chief Justice of England.

He was born July 22, 1776, and succeeded to the title and estates in April, 1802, his elder brother having died in September, 1800.

George Kenyon's education was begun at Cheam, in Surrey, under the Reverend W. Gilpin, whom he afterwards presented to the living of Pulverbatch, County Salop. On leaving that school, he was sent as a private pupil to the Rev. W. Jones, of Nayland, a somewhat celebrated divine.

Concerning Mr. Jones, there is an interesting correspondence left, between the first Lord Kenyon and the Archbishop of Canterbury. Lord Kenyon, discovering through his sons that Mr. Jones feared the winter of his life would be troubled by poverty, wrote to the Archbishop urging the claims of so learned a man upon the Church of England. The Archbishop replied that he recognized his worthiness, and that he was glad to be able to offer him a little sinecure, which unfortunately Mr. Jones did not live long to enjoy.

On leaving Mr. Jones, George Kenyon, with his elder brother, went to Christ Church, Oxford, of which college Dr. Cyril Jackson was then Dean.

From college the brothers went to study at the bar, as the following note in their father's diary shows:

"31 July, 1798. My two sons, Lloyd and George, went to their respective Chambers in Lincoln's Inn." George Kenyon eventually became a bencher of the Middle Temple.

The death of his eldest son was a terrible blow to Lord Kenyon, and within two years he followed him, having endeavored to perform his duties as Chief Justice up to the last three months of his life.

George, Lord Kenyon, on February 1, 1803, married his first cousin, Margaret Emma, daughter of Sir Thomas Hanmer, Bart., of Bettisfield. By her he had two sons: 1. Lloyd, who succeeded him as third Baron. 2. Edward of Maesfen, County Salop, still living, and three daughters: 1. Margaret Emma, married Sir J. H. Langham; she died, 1829. 2. Marianne, married the Hon. Vice-Admiral Thomas Best; she died, 1866. 3. Peregina, died 1830. Lady Kenyon, died, 1815.

By the numerous letters from Lord Kenyon to his wife, which are left, he was evidently of an extremely affectionate and domestic nature. The loss of his wife at a comparatively early age was to him a great affliction, and probably forced his attention on the more serious topics of the day.

Lord Kenyon was one of the first members of the National Society, and throughout his life was an earnest supporter of the principle of religious education.

He became acquainted with Dr. Andrew Bell, the founder of the Madras system of education, whose portrait by Owen now hangs in the library at Gredington.

He (Lord Kenyon) warmly supported Dr. Bell against the denominational principles of Lancaster, and a mass of correspondence still existing shows the interest he took on the subject. Dr. Bell, at his death, made Lord Kenyon his executor.

At one time Lord Kenyon had no less than seven schools under his immediate supervision, some in London, some in the country; and of such importance did he deem religious education that by his will he entailed on his descendants many subscriptions towards the maintenance of various voluntary schools, and the entire control of one in the immediate neighborhood of Gredington.

Lord Kenyon was a strong Protestant and Orangeman, as his political life clearly shows. For many years he was churchwarden of Marylebone.

In political matters, he was what would now be considered an inflexible Tory, although in some matters he showed a liberal discernment of the importance of social improvement, and a recognition of the necessity for remedial measures.

It was not, however, until the question of Catholic emancipation came to the front that Lord Kenyon took any very active part in debate.

His aversion to this projected measure knew no bounds, and, during the progress of the bill through Parliament, he had more than one passage of arms with the Duke of Wellington, one of which nearly resulted in a duel with that eminent man—of this incident a clever caricature was drawn by the well known H. B. (John Doyle). He never could, though not an ungenerous man, forgive the Duke of Wellington his attitude on this question. He was one of the peers who in conjunction with Lord Roden, Lord Eldon, and others, asserted his right to a private interview with George IV. with the view of endeavoring to induce him to withhold the Royal assent to the bill.

It was in connection with this political episode that Lord Kenyon struck up an intimacy with the Duke of Cumberland, afterwards King of Hanover, which intimacy was maintained until the death of the latter.

A very interesting letter still exists at Gredington from the Duke of Cumberland, relating in terms of great sorrow the sad accident which deprived his son of sight. The letter expresses hope that sight may be restored; such, however, was unhappily not the case.

An amusing story was related by Lord Chichester to one of Lord Kenyon's descendants, how that he (Lord Chichester) with the Duke of Cumberland and Lord Kenyon went to visit one of His Majesty's jails. It occurred to them that they would like to try the tread mill. Accordingly they all three stepped up and proceeded to walk up the never ending flight of stairs. After a few minutes, the Duke had had enough, but unfortunately for him, and his friends, it was impossible to stop the mill until the shortest prescribed task of fifteen minutes had been accomplished. Lord Kenyon was then young and active and was able to finish his work with some ease. To the Duke, however, who was of a full habit, the fifteen minutes seemed boundless, and Lord Chichester narrates how a much exhausted Royal Duke eventually regained terra firma. Lord Kenyon was reported to be the last man in England who wore a pig tail, his sobriquet among his intimates being "Pigtail Kenyon." The story goes that on the passing of the Catholic Emancipation Bill, he was so disgusted that he cut off his pig tail, remarking, "that there was nothing left to wear a pig tail for."

His strong feelings in church matters brought him into close alliance with many English and foreign bishops. He supported the majority of the English prelates in opposition to the divorce act, on which subject he carried on a spirited correspondence with Lords Brougham and Lyndhurst, whilst the support he gave to Bishop Chase was of some assistance in the foundation of the college which bears Lord Kenyon's name in Ohio.

Lord Kenyon in no matter showed his prescience more than in the strong interest he took in the railway system of England, then in its infancy. He became intimately acquainted with George Stephenson, who paid him more than one visit to Gredington.

Lord Kenyon was Chairman of the House of Lords Committee, which sat on the Liverpool and Manchester railway; one of the earliest portions of the London & North Western Railway, which is now perhaps the chief of all our English lines. The opposition to this bill is graphically described in Smiles's Life of George Stephenson.

In 1836, Lord Kenyon had charge of the bill for the London Grand Junction Railway, which bill he successfully piloted through the House of Lords. For this service, the Company presented him with an address, which now hangs at Gredington.

In these matters of education and locomotion, Lord Kenyon was considerably in advance of his times, although in his habits of life and in appearance he clung to old world manners and fashions.

Lord Kenyon died in 1855, in his eightieth year. He was buried at Hanmer, near Gredington, in which fine old church he erected monuments to

his father, his mother, and his wife. These, alas, were all destroyed by the fire, which consumed so much that was interesting and beautiful, on February, 3, 1889.

This rough and hurried sketch is quite unworthy of its subject, but the material to draw from is not great, the papers being mostly of a domestic character. A long life, well spent, which left its mark on the country side of Wales for many a year, left in the example it carried perhaps the best of his legacies to his descendants.

Although of a somewhat hasty temperament, his genuine good heart and evident love for his fellow man endeared the name of Kenyon to all around him.

At Gredington, October, 1890, this short memorial is put together by his great grandson.

KENYON.

Christian love — when making gifts during life, or providing for legacies payable after death — will not content itself with less than a generous percentage or income or estate. This percentage should be measured by a sense of obligation to Christ, and of each one's bounden duty to relieve the sorrows and needs of that distressed humanity which Christ redeemed with His precious blood; for Christ has left the amelioration of these woes to the conscience and charity of his followers.

If it be said that it is wiser to complete one's charities during life, whilst they can be properly guided and guarded, the answer is obvious. Certainly, let every possible provision of benevolence, or beneficence, be made whilst one's will and generosity can control it. But, unless a Christian can do some of loving supererogation, I do not see how the meeting of all possible righteous or charitable claims on his income during life will compensate for a neglect to contribute a just share of his property to meet such claims on his estate, after he is dead.

It is well to trust one's heirs, that they will do their duty; but it is safer and wiser to do one's duty for oneself; and not to impose an obligation on others to which they may possibly be reluctant.

In this peculiarly reckless and improvident age, when nothing is more noteworthy than the melting away and utter dissipation of great estates, after the death of an accumulator, it would seem as if no argument were needed to enforce this subject. The grand charities of the world, glorious intellectual treasures, libraries, schools, universities, are chiefly the results of legacies. Some few persons in our day have set a noble example by such endowments while living. Great souls! They ennoble their generation. But this is seldom possible. In the providence of God our age and our church must wait until its children pass from this stage before we shall see great charitable or educational foundations firmly and generously laid. It must result from *bequests.*

BISHOP BEDELL.

Lord Gambier.

Gambier (James, baron) was a distinguished British Admiral, born in 1756, in the Bahama Islands, where his father was then Lieutenant-Governor. He went to sea at an early age, and in 1778 was promoted to the rank of post-captain, and appointed to the command of the *Raleigh*, 32. In this frigate he was engaged in repelling the French attempt upon Jersey, January 6, 1781, and afterwards proceeded to the coast of America, and assisted at the reduction of Charleston, in South Carolina. At the commencement of the war with France, in 1793, he was appointed to the *Defence*, 74, under Earl Howe, and greatly distinguished himself, especially on the 1st of June, 1794, when the *Defence* was the first vessel that cut through the enemy's line. He was soon after nominated a colonel of marines; in the winter of 1794 he took the command of the *Prince George*, 98; and on the 1st of June, 1795, he was advanced to the rank of rear-admiral. On the 2d of March, in the same year, he was appointed a commissioner of the Admiralty. In August, 1799, he attained the rank of vice admiral, and in 1801 he was appointed third in command of the Channel fleet, and hoisted his flag on board the *Neptune*, 98. In the spring of 1802 he proceeded to Newfoundland as Governor of that island, and commander-in-chief of the squadron employed for its protection. In July, 1807, he was entrusted with the command of the fleet, sent with troops under Lord Cathcart, to Copenhagen, to demand possession of the Danish navy. On the 2d of September, the British commanders summoned the Danish general, for the last time, to surrender the ships of war on conditions; but the Danish officer, General Peymann, persisting in his refusal, the batteries and bomb-vessels open their fire with such effect, that in a short time the city was set on fire, and was kept in flames in different places till the evening of the 5th, when the enemy capitulated, and all the Danish ships and vessels of war, consisting of nineteen sail of the line, twenty-three frigates and sloops, and twenty-five gun-boats, with the stores in the arsenal, were delivered up, and were conveyed to England. During the whole of this siege the number of killed, wounded, and missing, on the part of the British, did not exceed 259 men. Admiral Gambier was immediately created a baron of the United Kingdom; he was offered a pension of 2,000*l.*, which he declined. In May, 1808, he retired from his seat at the Admiralty, on being appointed to the command of the Channel fleet. He had compiled a code of signals for the navy, and also drew up the General Instructions for the direction and guidance of naval officers in the internal discipline and government of the King's ships. In April, 1809, a detachment of the Channel fleet attacked a French squadron in the Aix

Roads, and destroyed *La Ville de Varsovie*, 80, *Tonnerre*, 74, *Aquilon*, 74, and *Calcutta*, 56, besides driving several others on shore. A difference of opinion respecting the practicability of destroying the remainder of the enemy's squadron was productive of a misunderstanding between the commander-in-chief and Lord Cochrane, who had the command of the fire-ships; and Lord Gambier, in consequence, requested a court-martial to investigate into his conduct, and he was most honourably acquitted. He retained the command of the Channel fleet until 1811; and on the 30th of July, 1814, he was placed at the head of the commissioners for concluding a peace with the United States of America; the first meeting for which took place at Ghent, on the 8th of August; the preliminaries were signed at the same place on the 24th of December, and ratified at Washington, Febuary 17, 1815. Lord Gambier was nominated a Grand Cross of the Bath on the 7th of June following. At the ascension of William IV., he was advanced to the rank of admiral of the fleet. He died on the 19th of April, 1833, at his house at Iver, near Uxbridge. Lord Gambier was an officer of diffusive benevolence, and of great and unaffected piety, and he labored, as is well known, with earnestness and success, to promote religious feelings and observances among the seamen under his command.

Professor Edward C. Benson

BY PROF. G. C. S. SOUTHWORTH.

It is fitting that a life of activity, and devotion, should have a permament record, particularly when that life has been associated with the old world as well as the new, and has been consecrated to liberal studies from first to last.

We owe to England much of the energy, and intelligence of our people: Edward Close Benson, was born at Thorne, in Yorkshire, April 26, 1823. His father, Mr. John Benson, was a barrister who early directed the minds of the family toward the intellectual life, nor did he neglect the improving influence of travel, for in 1830, the son was present at the opening of the railway line between Manchester and Liverpool.

In 1833, Mr. John Benson resolved to remove to America, and in the same year the family were temporarily established at Niagara. There they remained while the father traveled extensively through the West in quest of a home. In 1834 the family joined him in Cincinnati, and proceeded with him to Albion, Edward County, Ill., where the succeeding year was spent. At

Albion an ingenious vehicle was constructed, which has been described as "a house on wheels," and in this the family traveled over a large part of the State, till they selected Peoria for their abode. Many were the privations endured during his pioneer life, and the fact is worthy of note that on their arrival at Peoria (such was the scarcity of provisions) Mr. John Benson paid the sum of fifteen dollars for the last barrel of flour in the place.

At Peoria a house was begun, but before its completion that father who had braved so many dangers in order to establish his family in peace and comfort, lost his life by the accidental discharge of his fowling-piece. The family were left alone in a strange land.

In 1837, Bishop Chase visited Illinois, and his words inspired the subject of this sketch, then fourteen years old, with the ardent desire to enter Kenyon College. This resolution remained strong through years of hope deferred, during a residence at Galesburg, 1842–3, during a journey to Louisville whence his steps were directed to Louisiana, where his work as an instructor of youth was prosecuted, both in a parish school, and in families of wealthy planters. The year 1846, witnessed young Mr. Benson at Kenyon College as a member of the Sophmore Class: His hopes were realized.

He graduated in 1849, and spent another year as instructor at West Baton Rouge; but in 1850, he entered the Divinity School at Gambier, and was appointed tutor in Kenyon College. The next year he became principal of the new private school for boys, called Harcourt Place Academy.

Ordained a deacon in 1853, the Rev. E. C. Benson, went again to West Baton Rouge, and took charge of the parish rendered vacant by the death of his old friend, the Rev. A. Lamon. In consequence of the failure of his voice, Mr. Benson was compelled to cease from preaching regularly, and in the spring of 1854, came again to the Harcourt School, where he remained until, in 1868, he accepted the professorship of the Latin language and literature in Kenyon College.

Since that time Professor Benson has labored with unfailing energy and devotion in the discharge of the duties pertaining to his chair; and as graduates of Kenyon return to their Alma Mater they gratefully and affectionately testify to the influence of the Professor, not only upon their minds, but also upon their characters, and their lives. To employ his own words: Professor Benson is a "child of Kenyon College," and his efforts to-day are tireless as at the first to promote the usefulness, and advance the dignity of this honored seat of learning.

David Davis

The Hon. Walter Q. Gresham recently remarked that he had never known any man who more nearly approached his ideal of the perfect Judge than Judge Davis. He spoke of him as possessed of a strength of mind which enabled him to judge, concerning any matter which he had carefully weighed, with a wisdom which was well nigh infallible. He spoke also of his absolute incorruptibility, and declared that to the State and Nation the services of such a man were of largest value. He dwelt especially upon the mighty power which he wielded through his character upon young men at the bar, and upon others wherever he was known.

Such words, coming from Judge Gresham — himself a lawyer of the highest reputation and ability — are words of praise indeed. It is well known that Judge Davis and Abraham Lincoln were intimate friends, and that Mr. Lincoln's nomination for the Presidency of the United States was largely brought about through the wise efforts and management of David Davis.

The following letter, written by Judge Davis, is of special interest to Kenyon's sons :

UNITED STATES SENATE CHAMBER,
WASHINGTON, D. C., October 28, 1881.

GENTLEMEN — Among the many flattering felicitations which it has been my good fortune to receive since being elected President of the Senate, none has touched my feelings so intimately as your expression of good will on behalf of the Kenyon College Alumni Association, of Chicago. The affectionate testimonial will always be cherished with the most valued souvenirs of my public career.

I am sure it will heighten the satisfaction of every friend who joined in it to know that this honor came to me wholly unsought and unexpected, and that I prize it chiefly because no form of party or personal obligation was attached to its acceptance. Be pleased to present my grateful acknowledgments to all the Alumni for the generous courtesy, and believe me to be,

Fraternally and faithfully,

DAVID DAVIS.

Judge Davis was always glad to acknowledge the benefits he received from his Kenyon training. His extraordinary strength of natural understanding was a gift from God, but it is certainly well for his country that his gifts were developed and his career of large usefulness made possible through the wise and ennobling culture he received in a "back woods" college.

Number of Students "Kenyon College"

YEAR	SEMI-NARY	COLLEGE	GRAM. SCHOOL	TOTAL	YEAR	SEMI-NARY	COLLEGE	GRAM. SCHOOL	TOTAL
1830–31	1	44	107	152	1860–61	27	137	49	213
1831–32	3	59	82	144	1861–62	39	102	30	171
1832–33	...	...	...	...	1862–63	29	70	46	145
1833–34	9	71	84	164	1863–64	26	74	64	164
1834–35	11	66	65	142	1864–65	15	68	80	163
1835–36	11	62	109	182	1865–66	14	81	87	182
1836–37	11	53	142	206	1866–67	17	90	69	176
1837–38	12	56	94	162	1867–68	9	93	49	151
1838–39	11	77	115	203	1868–69	10	70	58	138
1839–40	...	...	...	...	1869–70	14	70	31	115
1840–41	9	51	47	107	1870–71	15	45	47	107
1841–42	...	...	...	...	1871–72	9	50	32	91
1842–43	4	57	79	140	1872–73	2	50	20	72
1843–44	5	41	47	93	1873–74	0	50	13	63
1844–45	11	43	48	102	1874–75	0	52	15	67
1845–46	10	41	43	94	1875–76	1	46	13	60
1846–47	4	48	40	92	1876–77	5	46	13	64
1847–48	9	52	76	137	1877–78	7	43	24	74
1848–49	9	48	60	117	1878–79	7	43	26	76
1849–50	7	45	62	114	1879–80	7	60	24	91
1850–51	7	56	39	102	1880–81	13	66	76	155
1851–52	12	39	40	91	1881–82	14	62	69	145
1852–53	12	44	26	82	1882–83	8	55	67	130
1853–54	9	41	39	89	1883–84	7	61	54	122
1854–55	10	63	85	158	1884–85	3	67	57	127
1855–56	11	82	68	161	1885–86	5	57	61	123
1856–57	12	92	73	177	1886–87	4	54	73	131
1857–58	14	102	77	193	1887–88	7	45	104	156
1858–59	21	127	81	229	1888–89	5	47	98	150
1859–60	23	121	54	198	1889–90	2	38	87	127

Church Colleges Which Have Been and Are Not

Excluding Columbia College in the City of New York, and Lehigh University at South Bethlehem, Pennsylvania, where in matters of religion, the influence of the Protestant Episcopal Church predominates and controls, but which are in no sense Diocesan or General Church Institutions, our Church has to-day only four educational enterprises which offer, to students in general, facilities for securing a liberal education—(1) Trinity College at Hartford, Conn., (2) Hobart College at Geneva, N. Y., (3) Kenyon College at Gambier, Ohio, (4) The University of the South at Sewanee, Tenn.

Among Church Institutions which have passed away altogether, or have ceased to do collegiate work, are the following:

1. Shelby College, Kentucky. This College was organized in 1836, and transferred to the Diocese in 1840. After varying fortunes and many embar-

rassments, in 1870 the property was surrendered to the trustees of the Town of Shelbyville.

2. Kemper College, Missouri. This College was started by Bishop Kemper in 1836. Soon after the consecration of the first Bishop of Missouri, Bishop Hawks, it was found necessary for him to go East "to endeavor to secure means with which to save the property, but in vain; and in November, 1845, a property belonging to the Church, which Bishop Kemper had secured with the most anxious effort, and intended to be the best monument of his Episcopate, was sold for a debt of $16,000." It is now within the limits of the City of St. Louis, and is worth more than half a million dollars. Bishop Robertson declares that its loss was one of the greatest calamities which the Church in the West has ever received, and that Bishop Kemper to the end of his life could never speak of the loss without tears in his eyes.

3. Jubilee College, Illinois. This was Bishop Chase's venture of faith at Robin's Nest, near Peoria. It was fairly successful for a time, but long ago ceased to do collegiate work and is now abandoned.

4. St. Paul's College, Long Island. Here the great Dr. Muhlenberg labored, and his influence for good went all over our land, but his College died in its infancy.

5. Bristol College, Pennsylvania. Great things were expected of this College — Bishop Bedell is one of its graduates — but long ago it ceased to live.

6. Burlington College, New Jersey. This College was founded by Bishop Doane, a man of wonderful gifts, and great enthusiasm. Between 1850 and 1860, ten College classes were graduated. But, after the later date, it was found necessary to suspend the collegiate department.

7. St. James College, Maryland. For this College Bishop Whittingham toiled mightly, and under the rectorship of Dr. Kerfoot, afterwards Bishop of Pittsburgh, it did useful Collegiate work. But it perished amid the strife of the civil war and, to the great grief of many loyal Churchmen, has never been revived. The buildings are now used by a private school for boys.

8. St. Pauls' College, Palmyra, Missouri. For a dozen years before the great civil conflict this institution prospered. But then, naturally, it declined, and the property was sold; to be repurchased, however, in 1869. In 1882 its doors were closed.

9. Nebraska College, Nebraska. This grew out of a boys school established by Bishop Clarkson. By its constitution it was a College of the Church in the Diocese of Nebraska, empowered to confer the usual degrees. The bachelor's degree in course was conferred upon only two students, but honorary degrees were widely scattered. In 1885 it ceased to exist; its property was sold under mortgage to pay its indebtedness, and its Board of Trustees disbanded.

10. Griswold College, Iowa. For this College Bishop Lee toiled heroically. It has superior buildings, and some endowment, but its Collegiate department is no longer in operation.

11. Racine College, Wisconsin. That true Knight of the Cross, James DeKoven, gave the strength of his life for the upbuilding of this school, and hoped and prayed that it might grow into a "Church University for the West and Northwest." It has now, in its preparatory department, a small number of boys under efficient instruction, but the Collegiate department has been suspended.

Nothing is here said of such ventures as Bishop Hopkins' Academical and Theological Institution, known as the Vermont Episcopal Institute. Nor is any mention made of William and Mary College in Virginia. With the exception of Harvard College, William and Mary is the oldest American College, and was once our richest College. The General Assembly of Virginia asked for it a royal endowment "to the end that the Church of Virginia may be furnished with a Seminary of Ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated amongst the Western Indians to the glory of Almighty God." For a long series of years "the presidency of the College and the primacy of the Church of Virginia were represented by one and the same man," whilst during and after the revolution, the first Bishop of Virginia, Bishop Madison, was President. His was a long period of service, from 1777 to 1812. Bishop Johns was President from 1849 to 1854. To-day its halls are desolate. The old College bell rings only once a year.

To the earnest Churchman, who is interested in higher education, the story of what the Church has done in the United States for this great cause is not particularly encouraging. But surely something can be learned from past mistakes. A distinguished educator, widely known throughout the Church, has said truly that "more than sixty years of experience has shown that there is some fault in our methods by which many promising enterprises have perished, and those which survive have attained no growth commensurate with their age; whilst the Colleges of other Churches have been founded and grown strong by our side."

Our Colleges should have a larger constituency than that belonging to any one Diocese. If they are controlled by a Diocese they will, at times, be the foot ball of small Diocesan politicians, nor can they have the stability essential to their large development and growth. Surely the time has come for their emancipation. Whenever they are allowed to become mere appendages to a particular Episcopate, unsatisfactory results must inevitably follow.

The Church University Board of Regents

The following joint resolution was unanimously adopted by the General Convention in St. George's Church, New York, October 15, 1889:

WHEREAS, This Church, by the action of the General Convention, can give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help in their behalf, and advancing the educational interests of the Church;

Resolved, The House of Bishops concurring, that a body to be known as The Church University Board of Regents be constituted as follows: Three members of this Church shall be appointed by the Committee of the House of Bishops on Christian Education, three more by the committee of the House of Deputies on Christian Education, and one more by the two Committees on Christian Education, acting jointly, the last-named Regent to serve as Advocate in awakening and securing the interest and assistance of the Church. These seven Regents may elect five more, but the total number of Regents must not exceed twelve. They may appoint an Advisory Committee to further the educational interests of schools, colleges, academic and theological institutions of the Church.

The Board shall have two chief functions:

First. To promote education under the auspices of the Church, and

Second. To receive and distribute all benefactions that may be entrusted to it.

It shall report to the next General Convention a detailed scheme of organization and operation. The Regents appointed under this resolution shall continue in office until the next General Convention, or until their successors are appointed, and shall have power to fill vacancies *ad interim*.

The Regents are: The Bishop of Albany, Chairman, thee Bishop of Minnesota, the Bishop of Tennessee, Rev. Dr. Morgan Dix, Rev. Dr. D. H. Greer, Rev. Dr. W. R. Huntington, Rev. Dr. E. N. Potter, Advocate: Messrs. Henry Coppee, Henry Drisler, Samuel Eliot, W. P. Johnston, G. W. Vanderbilt.

The following is extracted from the full and favorable reference to this subject by the Bishop of Albany in his address:

"The General Convention has taken a long and wise step in advance, it seems to me, in the creation of the Church University Board of Regents. The strong and stirring words of this year's pastoral letter are in the same line of emphasizing and impressing the importance of Christian Education, upon the Church's plan. Hitherto the two Houses have had each its own Committee

KOKOSING, THE HOME OF BISHOP BEDELL.

ROSSE HALL.

on Christian Education. Sometimes, within recent years, these two Committees have met in joint session, and three years ago, they were permitted to sit together during the recess of the General Convention. Out of this really has grown the present important movement. It was proposed by the President of Hobart College, and virtually decided upon at a meeting of Christian Educators called, winter before last, under the auspices of the two Committees.

"The purpose of this Church University Board of Regents is 'to give encouragement to Church Schools and Institutions of higher learning, and by a central Board to invite their co-operation, secure the help of Churchmen and others in their behalf and promote the educational interests of the Church.' It is to do for education, what *Boards* have done for Missions, to focalize and concentrate and intensify interest. It is to do for our own Schools and Colleges, what the Boards of Education, in the Presbyterian Church, for instance, have done nobly and generously for their Schools. And the importance of it cannot be overrated, if one remembers what large numbers of Church children are educated in Roman Catholic or other denominational Institutions, or in Institutions with no religious training, or let it be said with shame, in Institutions whose strong and scarcely concealed drift is irreligious if not infidel. When one sees what really large amounts of money have been given by Churchmen in the past, to sustain Schools over whose religious interest, to say the least of it, the Church has no control, it is a matter of most serious interest, that something should be done to unify and illustrate and emphasize the strong value of Christian training on the Church's lines."

An Interesting Educational Movement

Editorial in the New York Tribune.]

Elsewhere will be found an interesting account of a hopeful educational movement, which has been recently started in the Episcopal Church. A body, known as the Church University Board of Regents, was created by the last General Convention, whose function it is to promote a higher and broader scholarship in the Episcopal Church. The Board will aim to accomplish this, first, by holding special examinations, at which the students in the various denominational colleges will be entitled to compete. To those who successfully attain a certain percentage, a resident fellowship, or a traveling scholarship, worth five or six hundred dollars a year, and good for a term of years, will be awarded. The holder of a fellowship will pursue a post-graduate course at some American college, while the holder of a scholarship will pursue

a similar course at a foreign university. Possibly, also, the Board may decide to grant degrees to graduates of colleges, who successfully pass a prescribed examination.

The second object of the Board is to act as the educational working arm and eye of the Church, in planting new institutions of learning and sustaining those that already exist and deserve to succeed. Strange as it may seem, in spite of the high average intelligence of its members, the Episcopal Church is weak in its educational institutions. They cannot be compared with similar institutions in other Christian bodies, in either financial strength or high scholarship. This has been largely due to the fact that the Church has hitherto possessed no comprehensive scheme of education. The building and support of schools and colleges has rested entirely with dioceses or individuals. This has resulted in the establishment of many institutions, for which there was no real need, and for which also there was no support. In this way large sums of money have been virtually wasted. The Church has, indeed, a few excellent denominational colleges, but they have little more than a local representation, and Episcopalians generally take only a languid interest in them.

The scheme which this University Board of Regents has mapped out appears to be an excellent one, and to deserve the cordial support of all Episcopalians. Ultimately, it contemplates the consolidation of all the denominational colleges into one or more great universities, with the power to grant degrees vested in the Board of Regents. Local pride and sectional jealousy may stand in the way of this consolidation for many years; but if the laity generally will heartily support the new movement, there is little doubt that the colleges will gradually fall in line. While this may mean the elimination of some institutions, and the absorption of others, it will vastly increase the strength and efficiency of those that will remain, and raise the standard of sound scholarship throughout the Church. The aims of the Board are in line with a marked tendency of the age, which is to have fewer and better colleges. There is no room for doubt that the undue multiplication of struggling colleges in this country has been detrimental to the interests of education; not, however, because they are small, but because they have no real reason for being, and because, also, their standard of scholarship is necessarily low. Any movement, therefore, which looks to a reform in this matter deserves the sympathy and aid of all who desire to promote sound learning and broad scholarship in American institutions of learning.

A Suggestion from Hon. Andrew D. White, LL. D.,

Ex-President of Cornell University.

From the North American Review, October, 1890.]

How can the transition from the present chaos to a well ordered separation between the Colleges and Universities, in which each shall discharge its appropriate function, be best accomplished?

Let institutions of small endowment, whether called colleges or universities, frankly take their rightful position; let them stop claiming to do work which their authorities know well that they cannot accomplish in competition with the largely-endowed universities. Let them accept the situation, and begin with their freshmen year two years earlier than the present freshman year at most of the better colleges — that is, let them put their roots down into the great public school system of the country, and draw directly and copiously from it. A course of instruction thus formed would begin with the beginning of the higher arithmetic, algebra, geometry, the principal modern languages, the elements of the natural sciences, and, for those who wish to study them, one or more of the ancient languages. Next, let this course in the intermediate college be continued up to the point which is at present reached, as a rule, in our colleges and universities of a good grade at the beginning of the junior year. After its four years' work, let the College bestow its diplomas or certificates upon its graduating classes, and then let those who desire it be admitted into the universities upon the presentation of these certificates and diplomas.

Next, as to the universities. In these let there be courses of advanced study, general, professional, or technical, covering, we will say, three years, and graduating men into the various professions.

Should this system be evolved, the United States will have a system of instruction as good as any in the world; indeed, in some respects better than any other in the world.

As to the intermediate colleges, the earliest effect upon them would be to give them a far larger number of students than they have now, and, therefore, more ample means and a far stronger hold upon the community. Those great freshman and sophomore classes which swarm in upon Harvard, Yale, Princeton, the University of Michigan, Cornell, and other large universities, would be divided among these intermediate colleges, for under the proposed system students could not, as a rule, enter the larger universities save through the intermediate colleges.

These intermediate colleges would thus be called to do the work which they can do thoroughly well. They would have no need of great laboratories, or extensive libraries, or complicated collections, or rooms equipped for "seminary" instruction; they would be training colleges, their main need being good professors, moderate libraries, simple illustrative apparatus, and such collections as are needed for the instruction generally given up to the beginning of the junior year in our colleges.

Bishop Vincent.

BY REV. GEORGE HODGES, PITTSBURGH, PA.

Boyd Vincent, Doctor in Divinity, and Assistant Bishop of the Diocese of Southern Ohio, spent the whole of his ministry as a priest—except the two earliest years of it—in one parish, Calvary Parish, Pittsburgh.

He was born in Erie, Pennsylvania, in 1845, and was dowered at the start with the heritage of a good ancestry. His father was a manufacturer and banker of that city, a man well-known throughout his diocese as an active, generous, and influential Churchman.

He studied at Erie Academy, and was graduated with honor at Yale in the Class of '67. His theological studies were carried on at Berkeley, where he completed his course in 1871.

In the same year Bishop Kerfoot ordained him to be diaconate, and he began his ministry as assistant to the Rev. J. F. Spalding, then rector of St. Paul's, Erie, and now Bishop of Colorado. The little Mission of Cross and Crown, connected with St. Paul's, was the field of Vincent's first ministerial work. He had already done service there as lay-reader and Superintendent of the Sunday School. In 1872, he was advanced to the priesthood by Bishop Kerfoot, in St. Paul's Church

In 1874, Calvary Church, Pittsburgh, was without a rector. The parish was in a critical condition. The Rev. Mr. Wilson, its former rector, a man of unquestioned ability, earnestness, and devotion, respected and beloved by all his

congregation, had felt it his duty to withdraw from the ministry of the Church, and to give his strength and himself to the new movement (for which great things were then hoped), which was led by Bishop Cummins. Mr. Wilson had resigned his rectorship and organized a Reformed Episcopal congregation made up of his followers from the Parish Church. They had built a little meeting-house, a stone's throw from Calvary. Everything was in deplorable confusion.

It was at this juncture that Bishop Kerfoot told the Calvary vestry that the man they needed lived in Erie, and that his name was Vincent. The vestry followed the Bishop's advice, and Vincent accepted the forlorn rectorship. At once, things began to change. Separation ceased. People began to come back and get in their old places. The Rev. Mr. Wilson was called to a new field, and accepted the call. And, not long after, the little Reformed Episcopal Church had three or four partitions put across it, and was turned into a tenement house.

Mr. Vincent was rector of Calvary for fourteen years. They were years of steady growth, unbroken harmony, and prosperity. When the rector was called to the episcopate, the Church had six hundred and fifteen communicants. It included three missions; one of which, two miles from the Parish Church, was holding full independent service, with a communicant list of one hundred names; two of which have since become self-supporting parishes. The rector was aided by two assistants. The parish was thoroughly organized for work. The Parish Guild had between three and four hundred members. There were between seven and eight hundred children in the Sunday Schools. The little broken parish had grown, under wise leadership, to be the foremost parish in the Diocese, in zeal, in numbers, and in good works.

Mr. Vincent declined several calls during his rectorship, notably one to St. Luke's, Germantown, as successor to Dr. Vibbert, and another to the Church of the Redeemer, Brooklyn, as successor to his friend, Dr. Leonard, now Bishop of Ohio. He was twice elected Deputy to the General Convention, in 1883 and in 1886.

Bishop Vincent has the gift of attracting people's affection. At Calvary Church, everybody loved him, rich and poor, in the parish and out of the parish. He has always especially approved himself to the esteem and confidence of men, a strong, clear-headed, sensible, manly man.

Bishop Vincent, in the years of his rectorship at Calvary, was known as a preacher of good, reasonable, genuine religion, whose sermons were meant to give men spiritual help. His strength was in his frank, out-spoken, affectionate, and faithful spirit, and in his singularly wise and accurate judgment. He knew how to direct. He knew how to get the best work and service out of everybody. As for his Churchmanship he has always been on the side of the Church, caring more for great truths than for little ones, hospitable to new truth, wide-minded, never petty nor narrow in anything.

He was consecrated Bishop in St. Paul's Church, Cincinnati, on St. Paul's Day, 1889.

Bishop Leonard

William Andrew Leonard, Doctor in Divinity, fourth Bishop of the Protestant Episcopal Church in the Diocese of Ohio, was born at Southport, Conn., July 15, 1848. He was educated at Phillips Academy, Andover, Mass., at St. Stephen's College, Annandale, N. Y., and at the Berkeley Divinity School, Middletown, Conn. He owes much to the instructions and influence of Bishop Williams, by whom he was ordained Deacon, May 31, 1871, and Priest, July 21, 1872. His diaconate was spent at the Church of the Holy Trinity, Brooklyn, New York, of which Church his father had been for many years a Warden, and the Rev. Dr. Charles H. Hall the great and noble Rector. From 1872 to 1881 he was Rector of the Church of the Redeemer, Brooklyn, where he was very successful in his work. In 1881 he became Rector of St. John's Church, Washington, D. C., in which position his work attracted national attention. He was consecrated Bishop in St. Thomas's Church, New York, October 12, 1889.

For the Church in the State of Ohio, and for the educational work at Gambier, it is certainly a cause for gratitude that Bishops Vincent and Leonard have been, for many years, devoted friends, so that they can readily pull together as "true yoke-fellows." In his Convention address for 1890 Bishop Vincent said: "Bishop Leonard is so well known that I need hardly do more than remind you of the Church's great gain in his coming among us. My very special congratulations go out to the Diocese of Ohio upon their securing such a Bishop. His manliness of character, his spiritual earnestness, his tireless energy, his thorough methods of work, his long experience of men and affairs, in one of the largest and most influential of our parishes, all qualify him highly for his new and responsible position. Perhaps I may be permitted here, too, an added reference to the peculiar pleasure I have personally in his call to Ohio, from the fact that we were seminary classmates, and have always since been intimate personal friends. It seems a very gracious providence which, after many pleasing coincidences in our lives, should have placed us here together, finally side by side."

Rev. Alfred Blake, D. D., and Harcourt Place School

Alfred Blake was born at Keene, New Hampshire, October 27, 1809, and died at Gambier, January 30, 1877. He was a Kenyon graduate, of the class of 1829. His life thereafter was spent as a teacher and guide of youth, and as a minister of the religion of Jesus Christ to all sorts and conditions of men. In 1851 he was led seriously to consider whether he ought not to give up his work in Cincinnati, where he was connected with Christ Church, and doing most laborious work as City Missionary. Some members of that congregation had come to know his great worth, and were anxious to retain him. They first offered him a horse and buggy to aid him in his untiring labors, and when that offer was declined, they proposed to give him a house, and that outright, as a token of their appreciation. He frankly told them that he did not care to own a house in Cincinnati, but that he would like greatly to own a house in Gambier, and to open there a family school for boys. He was not without experience as a teacher even then, for six years of his life had been given to

the charge of Milnor Hall, in association with his brother-in-law, Rev. Norman Badger; and Gambier was, to him, the best loved spot on earth. It so happened that the old home of Bishop McIlvaine was vacant, and for sale. It was not difficult to agree upon a price. So the property, consisting of the house and an acre and a half of land, was generously bought and presented to Mr. Blake, by his Cincinnati friends. This was the first land ever sold in Gambier. As prosperity came to him, he increased the size of his property until it finally embraced thirteen acres. On the 1st of May, 1852, he opened Harcourt Place School, with fourteen Cincinnati boys, and for twenty-five years thereafter the School was not without some Cincinnati representatives.

One, thoroughly well qualified to express a true judgment, has written: "Having at last found his life work, his happy, genial, lovable nature made a Christian home for his pupils, a home full of brightness and good fellowship, which they could never in after years forget. His limit was twenty-five boys, and he taught each of them that he was trusted as a young gentleman, and his word accepted until he should be proven to be untrustworthy. If deceived stern justice rose within him, and the strong right arm of that kindly man firmly dealt with the offender, or the gentle voice told him gravely some wholesome, if not altogether welcome, truths."

His home was always open, and he literally "used hospitality without grudging." His children can to-day remember how sometimes they were tumbled out of bed in the middle of the night to make room for some unlooked for guest. Professor Wharton was for years an inmate of his household, and a dear and honored friend. So was the Rev. Samuel Clements, the College Chaplain.

For many years, the night before the College Commencement always found the doors at Harcourt standing open, and the house filled with guests. People came to these receptions from far and near. So the commencement day breakfast often required as much provision as the entertainment of the night before. How his children used to watch on these occasions (and some not his children, also) for the coming from Perry of the "Ark drawn by the Elephants," as they called Mr. Trimble's roomy carriage and big horses, for they knew that, hidden somewhere in the spacious depths thereof, were the finest of early apples, brought on purpose for them.

For many years he had the charge and oversight of the churches at Mill Creek and Perry; one twenty-five miles from Gambier, the other fifteen. And these missions he visited faithfully, rain or shine, no matter what the weather or the condition of the roads might be; fulfilling all the obligations of a rector. His lameness made it very difficult for him to mount a horse, yet often the country roads would not let him go in any other way, and nothing but sickness ever kept him from his duty. He was also Treasurer of the Diocesan Educa-

tional Fund, which brought him in contact with young men, to whom his cheery counsel was often a lasting benefit, and they left Gambier with a deep love for him in their hearts.

Towards dumb animals his gentleness was very marked, and one of his teachers often remarked: "I would rather be Dr. Blake's dog, than any other person's on this earth." He delighted in watching all his animals, and in telling of the intelligent things he saw them do. For ten years before his death a small black and tan terrier ruled this large hearted man in a way which often surprised the other members of his household. The dog never failed to carry his point with his master, and was Dr. Blake's constant companion.

"On January 26, 1876, Dr. Blake had a slight stroke of paralysis, from the effects of which he never recovered, although his death did not occur until a year later. Throughout that year of sickness the brightest, sunniest, most cheerful spot in the whole house was his sick room; and from that center his influence for good flowed out strong, swift, and clear, though the outward man was perishing day by day. Old pupils came to see him now and then during this last year of his earthly life, and found his smile as bright as ever, and his hearty grasp so firm they could hardly believe he was dying."

The end came January 30, 1877. And a few days later all that was mortal of Dr. Blake was borne to the college graveyard by men who had worked and labored for him in many ways, and to whom his wise and kindly liberality had been often manifested.

In his school, Dr. Blake had many co-workers, chief among whom were the Rev. Edward C. Benson, afterwards Professor Benson, and J. D. H. McKinley, whose influence over the boys was exceeding great, and always wisely and lovingly put forth.

Wanted—More Students!

The test of numbers is by too many accepted as the fitting test whereby to decide the question of the success of any given educational work. This test was repudiated half a century ago by Bishop McIlvaine, when he earnestly declared, "A few young men, well educated, are worth a host, superficially taught."

A recent writer in the *Nation* says truly: "Among our Western Colleges and Universities those are, generally speaking, the most populous which give the time honored degrees for almost any studies, and in almost any quantity the student may choose. Those who speak and write, or strive in other ways, against these things, may be overborne by the present tide against them, but their zeal is kept alive by the confident hope that time will vindicate the wisdom of their efforts."

Still, students are the material upon which a College must work, and Kenyon needs more students. How are they to be had? The Junior Regent of Kenyon Military Academy is exceedingly well adapted to the work of canvassing for boys, and has been very successful therein. So long as he gives himself to this work, with the energy and skill which he has hitherto displayed, any school with which he is connected, if others do their part to make it a thoroughly good school, can hardly lack for students. In these days it would seem that a somewhat similar work must be done for the College, particularly as there is a diminishing supply from Gambier itself. From 1880 to 1885 the number entering Kenyon College, who had received their preparatory training in Gambier, was nearly *ninety*. From 1885 to 1890 the number was but little more than *forty*.

In the olden time there was a Senior and a Junior Preparatory School in Gambier. It may be wise to re-establish the Senior Preparatory School, to be carried on in the College buildings, under the direction of the College Faculty, and to seek as material therefor those who are poor in this world's goods, but struggling to secure a liberal education, as a thing of priceless value.

There is also much to hope for from the present widespread movement to bring into closer relationship the Colleges and High Schools of the State. Several of the leading Colleges have agreed so to modify their requisites for admission, that High School graduates can readily be admitted as members of the Freshman Class. This is a most important step, in the right direction. Let the study of Greek be begun with the Freshman year, as in the University of Michigan; and let the Colleges reach out their hands in welcome to the graduates of superior High Schools, and the result will be a great gain for education; and, at some of our best Colleges, the number of students will be largely increased.

With regard to Bexley Hall, the success of the present year has been so gratifying and so great as to lead to the confident declaration that the new Bishops in Ohio may safely be depended upon to see that the theological department is thoroughly well supplied with students.

The Lesson of the Chimes

BY THE RT. REV. GREGORY THURSTON BEDELL, D. D., JUNE 22, A. D. 1879,

WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING. AMEN!—*Revelation* v.: 12, 14.

The Lessons of the Chimes is our theme this morning. If they were not full of the Gospel, you would not hear about them from this place. But just as the cruciform structure of this Church reminds us of the Cross: just as every window tells us some portion of the evangelical story: just as every adornment of the Sanctuary is full of the words of Christ: just as the arrange-

ments of the chancel teach us that the first step in Christian life is evidenced by Baptism, which introduces us to the privileges of the covenant; that the next step is to listen to the Preaching of that Word, which St. John tells us was brought to the Church as on the wings of a flying eagle; that the next step is to stand in front of the Holy Table to receive the blessing of the Bishop in Confirmation; and the last of this series of acts is to kneel around the Table of the Lord to partake in penitent faith of the symbols of His dying love, and so be ready for the Communion of Saints in His immediate presence: just as the Tower, and the Spire, and the Cross above it, instruct us that the way from earth to heaven is through the Church, and by a very narrow difficult path, ever upward, until at the foot of the symbol of the Saviour's sacrifice we leave all earthly scenes and cares, and pass to the everlasting purity and light and glory where God lives: so the Chimes ring for us the Praises of our Lord, and bring us constant messages of His Gospel.

My heart is very glad to-day. For to-day we bring out the cap-stone of our beautiful house with shoutings of Grace, grace unto it. The cap-stone and the chief corner-stone in Scripture are the same. So in our Church they are but one. Both of them are the one Christ Jesus our Lord. As we laid the corner-stone in prayer and faith, trusting that the "Church of the Holy Spirit," which was to be built on it might in all generations tell the story of the Saviour's love and grace, so we built The Tower, and planned a Chime which was to be placed within it, that should be the cap-stone, and to all gen erations ring out the praises of that Saviour's name. As the gracious purpose of the Holy Spirit is to take of the things of Christ and show them unto men, so it was our hope, and, if God should allow it, our purpose, that the "Church of the Holy Spirit" should constantly set forth the Gospel of the Son of God at every point. The first stone — not that only which is called the corner, and which you all have seen; but the first stone — laid deep in the earth, and which no one saw but the builder and ourselves, was laid with humble prayer and in fervent hope that this Church would glorify the Saviour. We made ready a chamber in the Tower, waiting and expecting that even in our lifetime it would be filled with the praises of Him who bought us with His blood. The order of the future Chime was prepared, and the inscriptions were written, as you will find them all, upon the parchment which has been hanging in the vestry room ever since the day of consecration. Nothing was wanting in it, except the names of the donors of the Bells. One of those bells — the "Wisdom-bell" — was given by two members of Ascension Church, New York, whose names are recorded there. Of those generous donors, one has already been taken to the rest of Paradise.

We should have waited longer for the realization of our scheme — but still hopefully — had not an Alumnus of Kenyon, during these last few months,

decided to accomplish the original design. His energy and determination, paralleled only by his success, while they have excited both wonder and surprise, have secured our lasting gratitude. As he has most kindly intended it as a mark of special regard to us, we accept it with thorough appreciation. But below that motive, and giving a higher value to it, was the intention to glorify God, and make this holy house more worthy of the sacred Triune name. Wherever a high, right motive for a beneficent act exists in sincerity, God's providence permits more than one great purpose to be accomplished simultaneously. And so this gift of the Chime and the Clock is a gift from the friends and well wishers of our Kenyon College to Kenyon's Church and Kenyon's Students. It is a token from more than one of them of grateful recollections of an already venerable Alma Mater; and coupled with them in many cases is the memory of the dead. Some were especially dear to the originator of this movement; some are treasured names in our country's history; and all are dear to Kenyon.

Although not permitted to mention the Alumnus to whom we are especially indebted, I cannot doubt that I express the sentiments of my fellow-students, and of all the congregation which we have invited to use this Church, when I assure him that his labors and sacrifices are warmly appreciated. He can have no reward, and expects none, except the consciousness of a good and generous deed, but his name will never be dissevered from the Chimes and Clock of Gambier.

To the liberal donors we desire thus publicly to offer our grateful acknowledgments. If any should be singled out it would be our neighbors, and the less able of our townsmen, who both by labor freely rendered, and by gifts of materials, and by contributions, every one of which was at a sacrifice, have enabled us to complete this offering to God. They have had the thanks of others. I beg them now to receive ours, very heartily rendered.

I have accepted the Chime and the Clock in your name, young gentlemen of Kenyon College. As at first I placed the Church under your protection, and you have never failed in loyalty to the trust, so now the Bells and Clock are given into your guardianship. They are intended mainly for your convenience, and are parts now of your College Church. They will add to the attractiveness of this charming College Park; and we trust in future years will linger among your pleasant remembrances of college days. It will be an easy thing to destroy our work. A careless hand, or a malicious finger, might in a moment make all our labor useless. Therefore we shall use every precaution to protect this delicate machinery against carelessness. We cannot protect it against malice or mischief. But possibly you may be able to throw around it such a cordon of right public sentiment, that both malice and mischief may be prevented.

Chimes are considered the glory of a Church. Few Churches possess them. I doubt if any Church possesses a purer and more perfect set of bells than ours. It is not an ordinary but a full Chime — nine bells. The authorities of Trinity Church, New York, told me that every end that was worth accomplishing on a Chime could be wrought with nine bells. In England chiming is a profession. Every bell has its ringer; and to chime well is the work of a life. But by American ingenuity and the applications of science our Chime is made easily manageable by one skillful mind, and the labor of one person. These facts are mentioned so that it may be understood that these

Chimes are not a trifling gift to Gambier; but that together with the Clock (which hereafter is to do part of the chiming by machinery) it is one of the most complete and noble gifts which our Institutions have yet received. It deserves our united and best thanks.

Passing now from other purposes of the Chimes, the chief and main design is that to which we have already referred, which has been kept steadily in view from the beginning: The glory of Christ. The story of the Cross. The

praise of His sovereign grace. These bells are to ring out the Gospel. We have so arranged it, that if you only remember what is written on the Bells, they can never tell you any tale of joy or sorrow, never chime for you the festivities of Kenyon, or the gladness of our National holidays, never waken you to the duties of an hour, or soothe you with their soft music in the night watches, without reminding you of the name of Jesus, and the work of Jesus, of His titles to your love, of your privilege of praise, or of His unspeakably precious benedictions. For, our text is the Inscription on the Bells; as you may read it, when standing among them, and facing the West; beginning with the words engraved on the central great Bell, and reading alternately from the greater to the less, terminating with the least:

1. WORTHY IS THE LAMB THAT WAS SLAIN to receive
2. POWER, and
3. RICHES, and
4. WISDOM, and
5. STRENGTH, and
6. HONOUR, and
7. GLORY, and
8. BLESSING.
9. AMEN.

The first song of our Bells was an invocation to the Holy Ghost the Comforter and Teacher. As it rang out the familiar strain,

> "Come, Holy Spirit, Heavenly Dove,
> With all thy quickening powers,
> Come shed abroad a Saviour's love,
> And that shall kindle ours,"

had you been accustomed to the story of the Bells, and learned how to interpret their sweet tongues, you would have heard on the evening air, whilst the Chime was praying that prayer, an undersong that answered every breath of the petition, with an ascription to the Saviour's love which would have kindled every affection of your soul; and you would have sung out with the Bells—

"WORTHY IS THE LAMB THAT WAS SLAIN!"

That is what I mean. These Bells are like the tongues of angels. Whatever message they bring to us from God is full of the grace which is in Christ Jesus.

If they ring a merry peal because your hearts are glad, they ring too a reminder that all our mercies come from a Father reconciled through Jesus Christ. If they chime a sober strain, or toll a requiem, because your hearts are sad and sorrowful, they bring no less distinctly the lesson that Christ has died to "give us" spiritual "songs" for our "earth-born sighing." If they

call you to begin your daily studies at the Church, or remind you on the Baccalaureate or Commencement days, by joyous strains, that college studies are complete, and the studies of life begun, it is by repeating this precious story of "THE LAMB THAT WAS SLAIN"; because this college and these schools and this whole curriculum of study are dedicated to Him; because the lessons of the class room must all fail of their highest aim, if the gracefulness of Christianity does not complete the gentle manliness of your intellectual culture; because the wisdom that tells on a successful life is that which finds its inspiration and its crown in devotion to the Divine Logos.

If the Chimes call you to National festivals, you will hear — those of you who have ears to catch the mysterious language of the Bells — you will hear, below the tones of "My Country, 'tis of thee I sing," a sacred strain that records with every note, "Blessed is that people whose God is the Lord Jehovah"; and the song of the multitude who gather round the throne of "the *Lamb*," with praises unto Him as "King of Kings, and Lord of Lords."

If the time should ever come when our land shall be called to defend its liberties, and patriot hearts need to be stirred, and men shall be demanded who will not hesitate to lay down everything, even life, to save their country, then let the Bells ring out a tocsin. There are memorial names upon them now which will tell to all ages that Kenyon's sons are brave. And never will our country call to duty when, by God's grace, Kenyon will shut her ears. For this land is God's last gift to the absolute freedom of religious worship, and to the inalienable right of every man to listen to the Gospel message for himself, to interpret it as his enlightened conscience dictates, and to answer for that liberty to no one except the heavenly Judge. If ever the time shall come, when that liberty shall be imperiled by the madness of infidelity, or the carelessness of godless indifference, or the insatiable thirst of a despotic creed, then

> "Toll! Kenyon, toll,
> And let thy iron throat
> Ring out its warning note.
> Toll! till from either ocean's strand
> Brave men shall clasp each other's hand,
> And shout God save our native land!
> And love the land which God hath saved!"

If you hear the chiming in your youthful days, when your heart is full of hope, and the future opens gladly on your vision, they will be "Silver bells."

> "What a world of merriment their melody foretells."

Nor am I to check the exhilaration of merry youth, within reasonable bounds. For the wise man tempers his exhortation with only one reserve: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth." Only remember that for all things we must give account. So,

VIEW FROM THE FRONT OF OLD KENYON.

when the Chimes are silver in your hearing, thank God for the keen appreciations of youth; and sanctify, while you intensify and regulate them by religion.

If you hear the Bells "from the balmy air of night," when the providence of God shall have permitted you to realize somewhat of your hopes, and the future is no longer all a dream, but the clouds — for clouds there always will be — are by His mercy gilded as by a rising sun — the Chime will gain its tone from the key-note of your grateful thoughts. Then they will be "Golden bells!"

"What a world of happiness their harmony foretells!
How they ring out their delight
From the molton, golden notes!
From out the sounding cells
What a gush of euphony voluminously wells:
How it dwells
On the Future!"

But time rolls on. The impassive clock records only hours as they fly; and the days keep time with them; and the years come after them at even pace. While the clock is striking, hour after hour, our hopes are accomplished

one by one, and one by one they die. Our friends pass away from us day after day, and are seen no more. The years steal by us, and grey hairs creep on us, and our Future begins to show a near horizon, and its circle rapidly contracts. Then again we hear the Chime; but the poetry has gone, and we realize, that, after all, they are only "Iron bells."

> "What a world of solemn thought their monody compels
> In the silence of the night!"

But did you notice, whether "silver," "gold," or "iron" were the Bells, after every chiming came, on the still air, the solemn diapason — the same grand tonic note — unchanged by time, unalterable as hours, days, or years roll on — the key-note of all the Chimes, the theme of every melody in earth or heaven, the thought that forms all harmonies of the Church militant or the Church triumphant, the Great Bell that strikes the hour, saying —

"WORTHY IS THE LAMB THAT WAS SLAIN!"

And so you have the grand lesson of the Chimes. It is that for which we placed them in the tower; the great lesson of the Gospel, for penitent sinner and for rejoicing saint alike, "WORTHY IS THE LAMB THAT WAS SLAIN!"

In youth, in manhood, or in age; when hopes are bright, when hopes are realized, when hope begins to fade; the present thought of Jesus's all-sufficient salvation is the only satisfying and only never changing source of joy. If you are a Christian nothing can come amiss. If you are a reconciled child of the heavenly Father, and your faith in the sovereign love of His dear Son is manifested by devotion to His service and obedience to His will, sorrow will be sanctified, and happiness intensified; labor lightened, work made easy, sacrifice consecrated, and joy increased a thousand fold. If the love of Jesus and love to Jesus is the unfailing undercurrent of life, the outflow of the surface stream will be perpetual felicity, however it may be rippled by adversity, or even tossed into waves by storms. He is "the same yesterday, to-day, and forever." Did you not observe it? The Chimes are manifold. They change with the will of the player. They express the temper of the hour, or the sentiment of the times. But the Great Bell, hour after hour, strikes one only note; and that is the resolution of all notes of the Gospel, the resonant outburst of all faith and love and praise.

"WORTHY IS THE LAMB THAT WAS SLAIN!"

It is the cap-stone of our beautiful Church. The Chimes will call to Prayer, and Worship, and to the Sacraments which Christ has appointed. They are to remind you of the approach of sacred hours and sacred seasons. As in the week days they are to remind you of hours which God has appointed for labor, and hours for rest, so on holy days, like the clear ringing of the silver trumpets in the days of the Tabernacle and of Solomon, these Bells

will tell you when to prepare for the privileges of the Sanctuary and prevent forgetfulness. I pray you never let the lessons of the Chimes pass unheeded.

But, if in God's providence, you shall be detained from God's house by illness, or domestic duty, keep pace with the chiming of the Clock. Every quarter will tell you when God's worshiping people are changing in their service from Prayer to Praise, from Praise to the attentive listening to the Word, and from the Word to Sacrament. You can follow with your Prayer Book, or in your recollections; and your devotions, even from a sick-bed, will form part of the grand harmony of spiritual worship which is going up from this sacred Hill to the throne of God and of the Lamb.

These *sweet Bells* will ring for Baptisms. Bring your infants at their call to bind them in that blessed covenant with the dear Lord.

These *happy Bells* will ring for Confirmations. Lead your children to take a step beyond the Font. Remembering their vow, teach them to ratify the Covenant. Have the manly forms I see before me all realized that Christianity is the crowning grace of character, and that the most glorious consecration of talents and life work is also the most sacred—to the service of Christ?

These *joyous Bells* will ring for Holy Communion. As the merry voices of the servants were heard in the elder days, reminding the invited guests that the marriage feast was ready, so these joy Bells will bid you to the Supper of the Lord. Well may they be merry and joyous, for they bid you meet the noble company of Christ's own people, and Him the Master of the Feast, Chief among ten thousand, the delight of every faithful heart. Surely, you will not fail to listen whenever they shall call you to come unto the marriage supper of the Lamb.

The *sober Bells* will sympathize with sober thoughts that gather round the groups which at this Church bind the nuptial tie.

The *hopeful Bells* will peal over the graves whilst we bring our dead here to say the short farewell, and when we bury them waiting for the blessed Resurrection.

I shall probably have no later opportunity to press on your attention, young gentlemen, a lesson of the Gospel during this term. I want no better and no other than this theme. For, if you will read the record in the Book of Revelation of which our text is part, you will see that this ascription of praise to the Redeemer was uttered by representatives of the highest culture, the most finished education, the noblest minds, the grandest workers in the Universe. Surely this is an example to be followed by men who rightly claim the honored name of students. Read over the history of Science, Literature, Arts, and Statesmanship. It is the history of the world as conducted under leadership which was distinctively and professedly Christian. If you are to

join that company, if your names are to be entered on the bright catalogue of the Book of Life, you will not fail to be followers of Christ. One must understand by holy experience the blessedness of being able to ascribe his salvation to the "Lamb that was slain," if he expects to realize the completeness of spiritual education, or the eternal benedictions which follow a graduate in the school of Christ.

And so our Lesson of the BELLS is done.

They will chime for us, taking their measure from our changing moods. They will accompany us with their pleasant tongues as we pass along the journey. They will note the hours of our busy lives; and signalize the great events which unite us to this Christian College, and this dear old Church. They will tell the periods of our holy calling; and mark our growth in the life with Christ. They will accompany us to the grave side, and ring the melodies of Christian hope to cheer our departing spirits. But there we shall bid farewell to the voices of "iron" bells.

For, on the other side, the silver trumpets of the heavenly Sanctuary, and the golden harps of angels round the throne, accompany the new song of ten thousand times ten thousand, saying, with a loud voice, "Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Amen!

The motto of the chime is, "WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING. AMEN."

BELL No. 1.—*Name*, "Worthy is the Lamb that was slain." *Inscription*—"In memory of Charles Morris McCook, killed in battle July 21st, 1861. *Dulce et decorum est pro patria mori.*"

BELL No. 2.—*Name*, "To Receive Power." *Inscription*—"In memory of James M. Hoyt and Mary N. Hoyt."

BELL No. 3.—*Name*, "And Riches." *Inscription*—"In memory of the Alumni of Kenyon." On the reverse side—"In memory of George S. Benedict and Henry C. Winslow, class 1860."

BELL No. 4.—*Name*, "And Wisdom." *Inscription*—"In memory of Adolph W. and Mary O. Alsop."

BELL No. 5.—*Name*, "And Strength." *Inscription*—"In memory of James I. Hoyt."

BELL No. 6.—*Name*, "And Honour." *Inscription*—"St. Paul's Church, Cleveland, O., Rev. N. S. Rulison, Rector." "Ring in the Christ that is to be."

BELL No. 7.—*Name*, "And Glory." *Inscription*—"In memory of Rev. Alfred Blake, D. D., Professor John Trimble, Professor Edward C. Ross, Professor Homer L. Thrall, M. D., Rev. Alexander F. Dobb, Rev. John T. Brooke, D. D., and Rev. S. A. Bronson, D. D.

BELL No. 8.—*Name*, "And Blessing." *Inscription*—"In memory of Helen D. French, Elizabeth Gautier, and Josiah H. Gautier."

BELL No. 9.—*Name*, "Amen." *Inscription*—"Peter Remsen Strong, in memoriam."

No. 1.—Weight, 1,824 lbs.; cost, $798.70. Presented by Mrs. Martha McCook and Mr. John J. McCook.

No. 2.—Weight, 1,259 lbs.; cost $539. Presented by Alfred M. Hoyt, class 1849.

No. 3.—Weight, 802 lbs.; cost, $413.05. Presented by the Alumni of Kenyon, and by Mrs. Benedict and Mrs. Winslow, each $100.

No. 4.—Weight, 750 lbs.; cost, $328.30. Presented by Mr. and Mrs. Alsop.

No. 5.—Weight, 454 lbs.; cost, $237.65. Presented by William H. Scott, class '49.

No. 6.—Weight, 370 lbs.; cost, $186.20. Presented by Rev. N. S. Rulison.

No. 7.—Weight, 258 lbs.; cost, $148.97. Presented by Many Friends.

No. 8.—Weight, 229 lbs.; cost, $122.50. Presented by Robert S. French.

No. 9.—Weight, 215 lbs.; cost, $110.25. Presented by the Rt. Rev. G. T. Bedell and Mrs. Bedell.

The clock, which makes the appointments of the tower complete, is of the make of E. Howard & Co., of Boston, and is the gift of Mr. Peter Hayden, of Columbus, at a cost of $600. The chime attachment, costing $500, by which the bells ring the Cambridge chimes, four notes the first quarter, eight the second, twelve the third, and sixteen with the hour, struck by a fifty-pound hammer on the large bell, is the gift of citizens of Mt. Vernon and Gambier.

Founders' Day at Gambier, 1889

We remember before God this day the Founders of these Institutions: Philander Chase, the first Bishop of Ohio, *clarum et venerabile nomen*, whose foresight, zeal, unwearied patience, and indomitable energy, devised these foundations, and established them temporarily at Worthington, but permanently at Gambier. He was *the Founder*, and did a great and lasting work; Charles Pettit McIlvaine, the second Bishop of Ohio, rightly known as the second Founder, whose decision of character and self-devoted labors saved the work at two distinct crises of difficulty; he builded Bexley Hall for the use of the Theological Seminary, Ascension Hall for the use of Kenyon College, Milnor Hall for the use of the Grammar School, and he completed Rosse Chapel on the foundations laid by Bishop Chase.

We remember before God this day pious and generous persons, contributors, whose gifts enabled the Bishops of Ohio to lay these foundations, and who are therefore to be named among the Founders.

Among the many, we name only a few, whose gifts are noticeable because of the influence of the donors or the largeness of their gifts.

Henry Clay, whose introduction of Bishop Chase to the Admiral Lord Gambier, of England, initiated the success of the movement in 1823; the Archbishop of Canterbury; the Lord Bishops of London, Durham, St. David's, Chester, and Litchfield; Lords Kenyon, Gambier, and Bexley; Sir Thomas Ackland; the Rev. Drs. Gaskin and Pratt; William Wilberforce, Henry Hoare, Timothy Wiggin, George W. Marriot, and Thomas Bates; the Dowager

Countess of Rosse, who aided liberally the Chapel which afterwards bore her name; Hannah More, who also bequeathed a Scholarship which bears her name; and more than five hundred others, whose names are recorded in the Memorial prepared by the Rev. Dr. Bronson at the request of the Trustees.

We remember before God the liberality of William Hogg, from whom this domain was purchased, the grantor contributing one fourth of its market value.

In 1828, John Quincy Adams, then President of the United States, John Jay, Arthur Tappan, Dudley Chase, and more than nine hundred others, whose names are recorded.

These were the first founders of these Institutions.

Among those who aided Bishop McIlvaine we mention before God to-day, in England besides members of the Royal Family, Daniel Wilson, Bishop of Calcutta; the Bishops of London, Winchester, Salisbury, and Litchfield; Henry Roberts, Architect; Wm. E. Gladstone; an Emigrant Well Wisher, a little boy in Dorsetshire, and more than four hundred others whose names are recorded.

And in the Uuited States, Bishops White, Eastburn, and Meade; the Rev. Drs. Milnor, Muhlenberg, and Tyng; the Rev. Archibald M. Morrison, Peter G. Stuyvesant, Charles Hoyt, Charles D. Betts, Mrs. C. A. Spencer, John D. Wolfe, James F. Sheafe, Dr. John Johns, Erastus Burr, Heman Dyer, and more than nine hundred others whose names are recorded.

And last the Philanthropist, George Peabody, the friend of Bishop McIlvaine, who, in token of that friendship, founded the Professorship that bears his name.

We mention before God this day, among the men who have done most for Kenyon's upbuilding, that great and good man, William Sparrow; Marcus T. C. Wing, than whom no one ever toiled more wisely or more abundantly; Alfred Blake, the unselfish friend of everything good; Lorin Andrews devoted to education, his country, and his God; Robert S. French, through whose efforts the clock and full set of nine bells were provided; Mardenbro White, who labored lovingly for Gambier for many long years; Sherlock A. Bronson, whose patient continuance in well doing will surely win a rich reward; and Eli T. Tappan, the cultured scholar, the accomplished educator, the strong, brave, true man, the Christian gentleman, who, but a little more than a year ago, entered the rest of Paradise. These must always be counted among the best and most useful of the Founders of these Institutions.

The third Bishop of Ohio, with the aid of Stewart Brown, Wm. H. Aspinwall, Samuel D. Babcock, and other members of the Church of the Ascension, in New York, builded the Church of the Holy Spirit, this beautiful House of Prayer in which we gather to-day; through him, Mrs. Bowler founded the

Professorship which bears the name of her husband, R. B. Bowler, who, with Larz Anderson, Wm. Proctor, and others, founded the McIlvaine Professorship; Jay Cooke founded the Professorship which bears his father's name; Frank E. Richmond founded the Hoffman Library Fund; Augustus H. Moss and M. M. Granger rendered most valuable aid; Robert H. Ives and wife gave generously; Thomas H. Powers, Wm. Welsh, John Bohlen, and others in Philadelphia, completed the Bedell Professorship. By the same Bishop and his wife the organ was placed in the Church, as a memorial of the second Bishop of the Diocese, and the Episcopal Chair, as a memorial of the great Founder. The loving devotion of Bishop and Mrs. Bedell has been most liberal and unceasing, and has given them an unsurpassed place among the friends and Founders of these Institutions. Our thoughts go out towards them to-day in sympathy, in gratitude, in affection, and in fervent prayer.

We mention with thanksgiving the more recent gifts obtained through the solicitations of the President of Kenyon College, from Dr. J. T. Hobbs, Rutherford B. Hayes, John Gardiner, Peter Hayden, H. S. Walbridge, Samuel L. Mather, Wm. J. Boardman, H. P. Baldwin, M. A. Hanna, John N. Lewis and wife, and others whose names are recorded. Through him, Mrs. Mary N. Bliss erected Hubbard Hall for the use of the Library; Henry B. Curtis and John W. Andrews gave largely for Scholarships, which from generation to generation will foster sound learning; and Columbus Delano provided a fund for the use of the Observatory, and erected the hall which bears his honored name. We devoutly trust that all these gifts have gone up on as a memorial before God, and that their usefulness will go on increasing with the progress of the years, blessing alike the recipients, and the donors and their descendants.

To these is now to be added our most recent gift of five thousand dollars from the late Charles T. Wing, the annual income of which is to be expended under the direction of the Trustees of Kenyon College, in beautifying his native village of Gambier, "in the planting of trees, turf, and shrubs, but not in grading or other work usually performed by the local authorities," and in caring for the graves of his dear parents, his brothers and sisters, who sleep well beneath the oaks of our College Park.

THE CONGREGATION RISING.

For all these generous gifts of the living, and for the memory of the dead, who were the Founders of these instutions, we give hearty thanks to God this day; ascribing the praise of their benefactions to His Almighty Grace, and the glory of His Most Holy name, who is the God of our Fathers and our God, the Father, the Son, and the Holy Gost, one Adorable Trinity for ever and ever. Amen.

Recollections of Early Gambier Days

BY REV. CHARLES EDWARD DOUGLASS.

14 Clifton Terrace, Brighton, England, October 18, 1890.

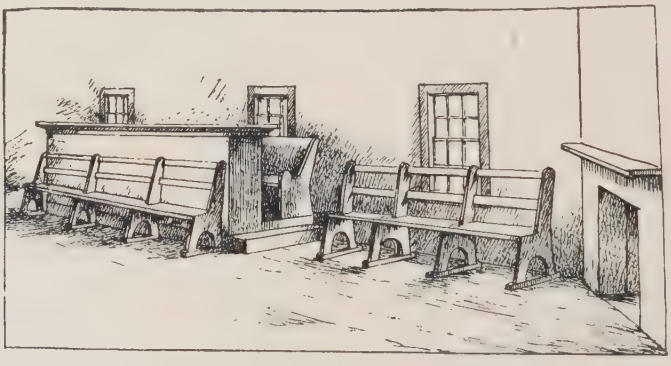
The Rev. W. B. Bodine, D. D.:

Rev. and Dear Sir — The recent death in London of the Rev. E. W. Syle, one of my old friends at Kenyon College, recalls to my mind your kind letter, and my duty to provide an answer to it. Edward William Syle, who was afterwards married to a sister of Henry Winter Davis, made up with Davis, Killin (a fellow Englishman), Gassaway, Moore, Horace Smith, my brother, and myself, a little coterie that generally messed together, and met almost every Monday evening, during my last summer, 1837, for social and literary recreation, at the house of the Professor of Chemistry. Those gatherings were sometimes enlivened by madrigals, glees, and sounds, which Syle, who was very musical, taught us, and constituted, in fact, a kind of "salon" of which Mrs. Bache was the presiding genius. Her house was next on the north to what used to be called Rosse Chapel, and figures in one of my sketches of a later date as "the house we used to serenade." For myself I can not but avow my grateful obligations for the refining and socializing influence of this little "soiree," in which Syle occupied a most important position. Good Republicans though we were, Mrs. Bache was always to us "Her Majesty," and Syle, "Prime Minister."

Syle and Killin, who were Sophmores at the time, occupied rooms together at the east end of what was called "the 74," a great yellow wooden building, and so called either from the number of its windows or from their three tiers and the general "slab sided" look of the edifice. It was shortly afterwards, I believe, destroyed by fire. Looking, the other day, amongst some old letters of mine, I found a sketch of it, of which, though I cannot vouch for its perfect accuracy, especially in the matter of chimneys, I send you a copy, as giving a general idea of its appearance. The top row of windows, that in the roof, lighted a gallery lined on either side with rooms, generally empty in my time. Here hung the rope by which the Chapel bell in the turret on the east, was rung. The College Chapel itself was, in the early part of 1835, on the first floor just below, and had some raised steps outside to reach it. Of this also I have a sketch and send a copy. The pulpit stands in the foreground and directly opposite just peeping over the intervening forms is the faculty bench. I copy

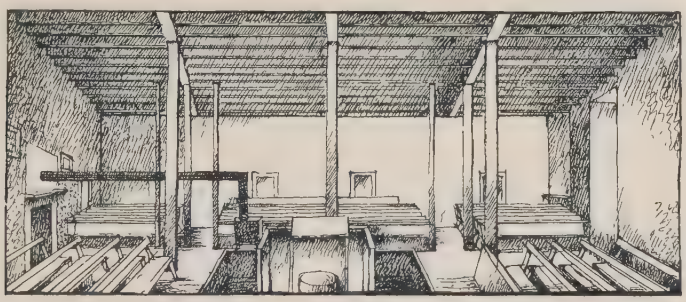
for you another sketch which gives a nearer view of the latter. This bench became more than usually interesting to us who were not in the mystery, by its sudden disappearance on the night of February 24, 1835, and I am sorry to say that after the removal of the Chapel, which was made the same year, to the basement of Rosse Chapel, then approaching completion, the same fate was

shared by the new faculty bench. There were some rough spirits amongst us in those days, but I should imagine that these perpetrations came rather of sport than malice, and were due to the exuberance of young life feeling, perhaps, rather pent up in a place so solitary and out of the way as Gambier was at that time, and finding no sufficient vent for its legitimate exercise. This condition of things, no doubt, requires to be provided for, if possible, by the wise



teacher; but the case in this instance was a difficult one. There was a time when the authorities felt obliged to enforce the surrender by us of all pistols and other arms. Ufford, the best fellow in the world, acting as tutor, got into rough collision with one or two refractory students. But these were exceptions. There was, indeed, a strong religious feeling prevalent, especially in my last year, which made discipline easy. The danger then, became, in truth, exces-

sive asceticism. Temperance had many advocates. Voluntary prayer meetings were common. Sunday Schools in the neighborhood were officered by students. Killin and I had one together about three miles off on the north; and Syle practiced those missionary abilities which he afterwards exercised so successfully in China and Japan. Only the best feeling, for the most part, existed in my time, towards the authorities, though there would be now and then an outbreak of natural and irrepressible joyousness. A flock of sheep one night, not without instigation, tumbled into a freshman's room through a window whose sill was near the ground. Unauthorized faculty meetings took place for the benefit of the same class, and a Professor was sometimes astonished by an early morning call of the victim with the statutes of the College duly committed to memory as ordered. A great log sometimes fell through the well of the staircase in one of the wings, on to the threshold of a resident



tutor, and then being hauled up again by the rope to which it was attached escaped detection, and so on. Good, sound, healthful recreation, and plenty of it, is a remedy, in some degree, for such performances which our teachers were careful not to investigate too narrowly. What those irregular energies are capable of when called into legitimate action is shown by that wonderful list of the Alumni of Kenyon who took part in the great patriotic conflict of 1861 to 1865.

This leads me to speak of the noble and single hearted Lorin Andrews, one of your predecessors in the Presidency, a volunteer, and a victim of the war though not in battle.

When I went to America in 1856, not even the claims of family, not even a wedding invitation from a dear friend and relative, could keep me from paying a visit to "alma mater" when a favorable, though too brief an opportunity arrived. After a night at Cleveland at the hospital mansion of Dr. Bolles, I found my way to Gambier. Stopping for a few minutes at Mt. Vernon, which from a village had become a city, to call on J. S. Davis, I was driven over

"the Bishop's back bone" to Gambier. Every step on the hill awakened sweet or touching memories. Here was the house which we "used to serenade" as aforesaid. Here was Rosse Chapel with a larger graveyard than of old, in which was lying a dear little nephew whom I had never seen. It was easy to recognize the College — identically the same building which I had sketched for the College Annual Report so many years before. But it no longer rose out of a desolate wilderness of chips and woodpiles. The features of a park had grown up around it. Whilst I was contemplating all this with infinite interest, I was accosted by one — evidently a ruling power — who seeing that I had the appearance of a stranger kindly offered to show me the building. He took me into the Society rooms, no longer hid in the basement where of old I had worked in bricks and mortar as one of a committee of renovation, but elevated in position and enlarged in size. He showed me the Philomathesian Library, where I noticed a well known edition of Shakespeare, and could not help saying, "these books were mine, before they were yours," on which Lorin Andrews, for it was he, instantly detected me, and in the same breath, insisted on my making his house my home during my stay.

I shall never forget his kindness and the agreeable moments I spent amongst the members of his family. Could I be otherwise than grateful when my kind entertainer took pains to express how much the College was indebted to my dear father, who was not, I found, so entirely before his age as I had supposed, in his desire to make the College and its surroundings more comely. As the result of my father's efforts, the park, the numerous vistas and new approaches, and other improvements were pointed out with obvious appreciation. But I noticed some losses, too, and as they carry us back again to the earlier period of twenty years before, which I have to illustrate, I will mention them. Some familiar trees were gone, especially a grand old elm which stood just where the road turns sharply to the mill; and again, a gigantic sycamore, which used to stand with dilapidated upper branches outside the split rail fence by the river side, and near the pathway leading to the bathing place. Like the '74, it had been the subject of one of my youthful drawings; and like the '74, as I was told, had succumbed to fire. Cascu Cottage, so called, as Dr. Caswell himself told me, from his own name combined with that of a man named Cusack, who occupied it with him, was a tradition even in my time; but I missed the hazel bushes that grew profusely in its vicinity.

There was a path, too, a wood path, a little west of the present Seminary, which led down the hill to Grimes's Grove, as it was called, consisting of maples. In that grove, now, alas, utterly swept away, we used to celebrate the Fourth of July. I remember a notable occasion when Rollin Hurd was the orator. Further on, between some trees on a kind of island in the river, I found a seat which I had never seen before, and had only heard of in connec-

tion with the names of my sisters. But to return to the wood path — it was no longer the pleasant solitude that it had been, having been invaded by two log huts with their gardens.

I tried hard to recognize, in some decayed fragments, the last remains of a freshly fallen trunk on which Gassaway and I sat one Sunday, talking over the most serious things that can occupy the thoughts of men, and to which his heart had been only recently awakened. It was then that he was making up his mind to enter the sacred ministry, in whose ranks he afterwards so faithfully served.

One little feature of the trees I was pleased to recognize as unchanged when I re-visited my old room in the east wing. The room was on the north-east corner of the second floor. It was there that the Philomathesian Library was kept when I was Librarian. I had a great affection for my room. Under the able advice of Messrs. Blake and Badger I had painted, papered, and generally decorated it in my first spring holiday. In 1856, when I saw it again, I rather surprised the kind occupants by explaining the meaning of a round hole still remaining which I had cut in the door of a closet. It was to hold some lenses which served to represent on the darkened wall within, a "camera obscura" image of the opposite window and the forest scene it looked upon. That scene remained unaltered. There were the same tall trees whose interlacing branches bore the exact resemblance of a Gothic window, and whose reappearance on the closet wall used to astonish the inexperienced.

I know how trees vanish. I was myself the witness of the destruction of many great trees on that hillside in a hurricane, when little Peyton Middleton amongst a group of Milnor Hall boys was struck down by a falling branch and got his leg broken. And the "clearing" process is even more savage and unsparing than the "cyclone." But my cathedral window of foliage was there still. I wonder whether it is there now?

I wish I could tell you more about that delightful visit which deepened in my mind the memory of earlier times. I ought to mention the names of many from whom I received kindness — Dr. Schenck, for instance, Mr. Blake, also, who occupied the residence which had once been the Bishop's. He reminded me of how the students had worked to save that house from fire in the severe winter of 1836, and how, after a desperate struggle and final victory, some of those left to guard it from a further outbreak, thought it not wrong in their utter exhaustion to partake of a rescued bottle of wine which unfortunately for them turned out to be antimonial! Nor must I forget Frank H. Hurd, who so kindly accompanied me in some of my memorial walks, and himself vividly recalled the memory of his father, already mentioned, and of Frank Hunt, of Kentucky, of a still earlier date, after whom he was himself named.

There is much that I might add about that primitive time. Can I forget the teachings to which I owe so much, and especially the lectures of Dr. Sparrow? If with easy preparation I floored an analogy paper at Cambridge, Dr. Sparrow was the reason of it.

My heart lingered around the hill, and I could not leave it without making many sketches of its loved haunts. That visit was about the nearest approach to an entrance into Fairy land that I can imagine, and those drawings, rude as they are, help to gratify an inclination which grows upon me with age to retrace in fancy scenes which were the turning point in a very chequered life. And so, too, I have always valued everything that could tell me from time to time how Kenyon was getting on. Common sorrow for the great intestine strife led me to sympathize with the visit of Bishop McIlvaine to this country, and had drawn us together again. Not many months before he died, he called upon me in Brighton. He carried me back to my boyish days at West Point, and the times of Cadet Polk, afterwards the Prelate-General; but it was on Gambier that our talk chiefly rested. At a later day, when your present excellent Bishop, a fellow student of mine, I believe, at Flushing, under Dr. Muhlenberg, was in England on Pan-Anglican business, the absorbing nature of his occupation prevented him from being able to receive my visit, when perhaps I should have heard more recent news, and I greatly regretted the loss.

Be assured, my dear sir, that whatever can further instruct me as to the fortunes of the place will have the highest interest to me.

With kind regards and thanks, I remain,

Ever truly yours,

C. E. DOUGLASS.

The sketch of Kenyon College which occupies the following nineteen pages, was originally written for Scribner's Monthly, now the Century Magazine, and appeared therein in March, 1878. The sketch was afterward somewhat enlarged, and printed separately in a Kenyon pamphlet. It is here reproduced because of the original wood cut illustrations, which were the best of their kind, and because, as a connected sketch, it contains some material which is not found elsewhere in this book. It certainly emphasizes General Sherman's declaration that "Kenyon College is beautifully located, and has for fifty years had the highest possible reputation."

KENYON COLLEGE.

ON THE KOKOSING, NEAR KENYON COLLEGE.

THE traveler in Central Ohio, journeying by the new railroad from Columbus to Cleveland, by way of Mount Vernon, finds himself, for several miles of his course, skirting the banks of a sparkling stream, to which the old Indians gave the euphonious name "Kokosing." The valley through which the river flows is a charming one, and the ride delightful, for new beauties greet the eye at almost every turn, and rocks and hills and venerable woods utter together their voice of praise. At one of the sudden turns of this winding stream, a few miles beyond Mt. Vernon, upon a hill beautiful for situation, rises the village of Gambier, the seat of KENYON COLLEGE.

"Kokosing! loveliest streamlet of the West,
Where nature stands in beauteous garments drest,
How oft along thy winding banks I've strayed,
Enchanted by the song thy murmurings made.
Thy sloping shores are decked with verdant meads,
And proud, majestic hills that lift their heads
With foliage and waving forests crowned;
Here Nature sits enthroned, while all around,
Above, below, presents a charming view,
Lovely as Eden, glittering with the dew
Beneath a morning sun."

Half a century ago there was probably no institution of learning in our land more talked about than Kenyon College, for it was one of the first literary ventures of the West, and its needs and expectations were heralded far and near. There is a certain charm about infancy which we do not recognize in manhood. This, doubtless, is one of the reasons why Kenyon has recently occupied a less prominent place before the public than in her early days. Besides, her development has not altogether been in the line anticipated. She has failed where success was dreamed of; she has won honor in ways that were not contemplated.

The corner-stone of Kenyon College was laid in the month of June, 1827, so that Gambier has but just begun her second half century of earnest life. By a happy coincidence, the fiftieth year marked the elevation of one of Kenyon's sons to the Presidency of the United States. One of the trustees of Kenyon College, Hon. Morrison R. Waite, is now the highest judicial officer of the country. Kenyon's sons, also, are to be found in the halls of Congress, so that she has links binding her to every department of the government—legislative, judicial, executive.

The list of the alumni of Kenyon has already grown to fair proportions. From the beginning her standard has been high, and many of those who have studied in Gambier have left before completing the course; but five hundred have been graduated. A large number of Kenyon's sons have become men of mark in Church and State, and five of them have attained to a wide national reputation. Henry Winter Davis, that "prince of parliamentary orators," in his early days practiced economy and wrought with brain and muscle at Kenyon. Edwin M. Stanton, the great War Secretary, came in the spring-time of his life to Gambier. His college experience proved to be a turning-point, so that afterward he was accustomed to say: "If I am anything, I owe it to Kenyon College." David Davis, late Justice of the Supreme Court of the United States, since Senator from Illinois, was an associate of Stanton in college days. Stanley Matthews, also, an eminent lawyer of Cincinnati, who won great distinction by his arguments before the Electoral Commission, and who has just retired from the Senate of the United States, was at Kenyon a friend and companion of President Hayes. Not unnaturally Kenyon is proud of her alumni roll.

The founder of Kenyon College was Philander Chase, the first Bishop of the Protestant Episcopal Church in Ohio. A friend writes thus concerning him:

"In height he was six feet and over; the span of his chest was nearly, if not quite, equal to his height, and with that noble trunk his limbs were in full and admirable proportion. In a crowd his giant figure, in front or back, excited, wherever he moved, universal attention. Large and heavy in stature as he was, he was remarkably light and graceful in his movements, and when not ruffled with opposition or displeasure, exceedingly agreeable, polished, and finished in his manner. Toward those who betrayed hauteur in their deportment with him, or whom he suspected as actuated by such a spirit, or who positively differed with him as to his policy, and especially toward those whom he looked upon

DAVID DAVIS.

EDWIN M. STANTON.

HENRY WINTER DAVIS.

STANLEY MATTHEWS.

as his enemies, he was generally distant and overbearing, and sometimes, when offended, perhaps morose. In his bearing toward them his noble countenance was always heavy and lowering, and his deportment frigid and unmistakably repulsive; but in his general intercourse, and always with his particular and intimate friends, his address and social qualities were polished, delightful, and captivating; his countenance was sunlight, his manner warm and genial as balmy May, and his deportment winning to a degree rare among even remarkably commanding and popular men."

Bishop Chase came of a sturdy New England stock. He was born in Cornish, New Hampshire, where he spent the days of his youth. When manhood came, however, he could not content himself with such quiet and settled surroundings, for, of him, as afterward of his nephew, the Secretary, ambition was a most marked characteristic. He was

first a missionary in Western New York, and then he was stationed in Poughkeepsie, but soon afterward removed to New Orleans. He was the first Protestant minister in the State of Louisiana. After five years of hard and successful labor, he removed again to the North, and for six years was a minister in Hartford, Conn. But Philander Chase was a man too restless, too ambitious, too great, to remain long contented in any quiet and peaceful nook. He craved the contests and the storms of life. So, early in the spring of the year 1817, resolved "not to build upon another man's foundations," he started for what was then the far West—the newly admitted State of Ohio. He was consecrated Bishop in February, 1819.

He began his work with rare earnestness. No pecuniary support had been provided. Indeed, for several years all that he received for his public ministrations was not enough to pay his postage; so, to gain his daily bread, he had to become a tiller of the soil.

He soon became convinced that he must have assistance in his work. In four years his list of three clergymen had grown to six, but what could six men do in so vast a field? Moreover, he became convinced that for western work the best laborers were western men, more accustomed than others to the hardships of the new civilization, and more likely to be contented with the labor and its returns. So his mind began to be filled with a dream of a "school of the prophets," which, before long, took definite shape in his mind. Happily, the Bishop's son suggested that favorable mention had been made in a prominent English journal of the new missionary work in far-off Ohio. The Bishop immediately determined that the ocean must be crossed, and the mother church asked to help. He first appointed his son for this service; but his son's failing health required a journey to a southern clime, so the resolute Bishop determined to go himself.

At once he made his plans known to his brethren. Some of them approved, whilst others disapproved, and one went so far as to violently oppose him.

Bishop White, the father of the American Church, made objection firmly, but gently, as was consistent with his saintly character. He thought it undesirable that application should be made to a foreign source for aid, because of the probable effect upon the church at home. "What countenance," it was said, "will be given to the odium, which some would fain cast upon our church, as in a state of dependence on another church, incorporated with a foreign state." The lessening of the respectability of the church was also insisted upon; the American church should not stoop to be a suppliant for others' bounty.

Bishop Chase, however, was resolute. He thought he knew the needs of his own field of labor, and determined to provide for them as best he could.

He bade his son good-bye in New York, the last good-bye he was ever to say to him. His son, he knew, was appointed to die, and it would have been a privilege to minister to him in his last moments. The claims of nature, however, must yield to the higher claims of God's cause on earth. The parting was sad and heroic.

A month upon the ocean followed, for those were days when steamships were unknown. From Liverpool, Bishop Chase went to Manchester, and so on to London.

He met at once with a most formidable obstacle in the opposition of the Bishop of New York. He was publicly attacked in the *British Critic*, and for months his hands were tied; he could do nothing.

But after awhile the tide turned. It so happened that the British Parliament was then divided on the question of the emancipation of the West India slaves. The subject was being everywhere discussed with intense feeling. As a consequence, any one who was known to have made sacrifices for the negro was sure to find friends.

Wilberforce's particular friend, Butterworth, who was also a member of Parliament, lived near to the house where Bishop Chase had taken lodgings. One day a Dr. Dow, from New Orleans, called on Mr. Butterworth, when, in the course of conversation, something like this was said:

"So you are from America, Dr. Dow! Were you acquainted with Bishop Chase?"

"Yes; he was my pastor in New Orleans, and I his physician and friend."

"Tell me about him; there must be something singular in him, or he would not be neglected as he is in England."

"Singular! I never knew anything singular in him but his emancipating his yellow slave, and that, I should suppose, would not injure him here in England."

BISHOP CHASE'S LOG HUT.
THE FIRST "EPISCOPAL PALACE" OF OHIO.

The story was then told of this emancipation. A negro named Jack had belonged to Philander Chase while he was living in New Orleans. Jack absconded. Years afterwards, when Philander Chase had become Bishop of Ohio, Jack was caught and put in prison, where he was kept, awaiting an order from his master for his sale. Bishop Chase thought the matter over, and wrote his southern friends to let Jack go free.

The story made Butterworth Bishop Chase's friend. He invited him to his house, introduced him to great and good men, and soon the Ohio cause grew and waxed strong. Subscriptions were received from hundreds of sources. There was a genuine, almost an enthusiastic, outflow of British beneficence. Wealthy friends were gathered, and the pioneer Bishop was the hero of the hour, delighting all with his thrilling sketches of frontier hardships, and with his glowing prophecies of magnificent triumphs sure to be achieved. Lord Gambier helped him greatly, Lord Kenyon, also, and Sir Thomas Ackland, and Lady Rosse, and Hannah Moore. The total result of this first appeal was more than five thousand pounds.

The largest single donor was Lady Rosse. We give the story of the way in which Bishop Chase became acquainted with her, inasmuch as it shows very clearly how mysteriously the links of the chain of life are bound together by the good providence of God.

In the winter of 1819–20 Bishop Chase had a letter from his friend, Dr. Jarvis, of Boston, making inquiry as to the manner of his support. The letter came at a time when the good Bishop's burdens were more than ordinarily heavy. He was caring as well as he could for the scattered sheep of Christ; besides, he was providing for his family by his own manual labor. He had no money to hire others; he was, therefore, obliged to haul and cut his own wood, to make his own fires, and to feed his own domestic animals.

Bishop Chase replied to Dr. Jarvis's letter frankly, drawing an accurate picture of a frontier Bishop's life. The letter thus written, upon bad paper, with bad ink, and with fingers stiffened by labor, was sent by Dr. Jarvis to a Scottish Bishop, who was desirous to know something about western life and work. The thought of this letter had entirely faded from Bishop Chase's mind. Judge therefore of his surprise, when it was shown to him one day in London, and he learned that, in consequence of it, a bequest of money had been made to him by an English citizen. Nor was this all. The Scotch Bishop's daughter became his friend, told his story to Lady Rosse, secured her interest, and gained thereby for his cause some thousands of dollars.

Bishop Chase returned to his home a poor rich man. For those days, in Ohio, thirty thousand dollars was a very large sum of money, and so, doubtless, Bishop Chase would have considered it when he started to go abroad. Meanwhile, however, his ideas had grown. At one time a theological school would have contented him; but now larger and more dazzling ideas took possession of his brain.

His school was first established upon his farm near Worthington, where before, he had taught, amongst others, his nephew, afterwards Chief-Justice Salmon P. Chase. This, however, was but a temporary arrangement. A permanent location had to be selected.

About this time Bishop Chase's attention was called to a tract of land, consisting of eight thousand acres, in Knox county. He at once came to Mount Vernon, the county seat, upon a tour of observation, rode with friends across the country, and followed for a while the valley of the Kokosing, until he came to the hill where the college at present stands. It was suggested that, possibly, at the top of this hill there might be found a good site for building. The general reply was, "No." The Bishop said, "Let us see." He scrambled up the hill-side with a single companion, Henry B. Curtis, Esq. Once at the top, he climbed upon a fallen log, and as his eye stretched hither and thither, taking in the splendid sweep of the country round about, he exclaimed with satisfaction, "*This will do.*" In that instant the location of the new institution was practically fixed.

The assent of the Diocesan Convention had to be secured. It was not certain that this could easily be done, for there was hardly a town in the State that had not fixed its covetous eye upon the infant college. More than seven cities contended for the boon, not one of which carried off the prize, for Bishop Chase was a man of will, and his will was that the school should be located in the country. "Put your seminary," said he, "on your own domain; be owners of the soil on which you dwell, and let the tenure of

BISHOP CHASE AND WIFE.

every lease and deed depend on the express condition that nothing detrimental to the morals and studies of youth be allowed on the premises."

A still broader question, also, must needs be settled. What should be the nature of the new institution? Should it be simply a school for the education of clergymen? or should it open its doors to all classes of citizens? Some said, "have nothing but a theological seminary." Mr. Charles Hammond, a trustee, and a very influential citizen of Ohio, said this most earnestly, and indeed went so far as to prepare and carry through the Legislature a bill for the incorporation of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," and so fixed the legal title of the new institution.

But Bishop Chase was equally strenuous the other way. His first thought had been to provide ministers for the waste places of the church—his second and greater thought now was "to be of service to his country, without regard to denomination in religion." "But two courses," said he, in his address before the convention, "are before us—either to confine our seminary to theological candidates only; or, if we receive students in gen-

eral science, to lay a foundation sufficiently strong and large to sustain the magnitude of the college, which must be reared to do those students justice. In the former case, nothing more is necessary than to turn your attention to the deed of gift of my own estate in Worthington. In the latter case, the only thing presented worthy of your attention is the proposed lands in Knox county. Here is a foundation on which to erect an edifice worthy of the kind expectations of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathizing world. On this we can build, and justly expect the patronage of our civil government. Anything less than this would be to degrade, not to improve, our present blessings. *There will be no college for all professions if the Knox county plan fail. No other can give any adequate encouragement.*"

A most favorable report was received from the committee of the convention to whom this matter was referred, declaring that "the lands in Knox County afforded an eligible site for the seminary and college, and combined advantages of greater magnitude than any offer that had been made." So it was decided that the Theological Seminary of the Diocese of Ohio, and Kenyon College, should be forever established upon these lands, and the broad plan was adopted of laboring to build up, not only a school of theology, but a college as well. The English funds were to be appropriated sacredly to the purpose for which they were given. The college endowment, it was hoped, might, in some other way, be secured.

This choice of a location amid well-nigh untrodden forests involved, as a matter of course, heavy sacrifices and large outlays of labor. It was necessary to begin with the very elements of civilization. Workmen must be gathered, land made ready for tilling, crops raised and harvested, and cabins built for shelter. In fact, for some years, farming, milling, and merchandising were carried on in the name of college, and the institution came to be possessed of a store, a hotel, a printing-office, a saw-mill, a grist-mill, a carpenter and a shoemaker's shop, with houses for the miller, the dairymen, and the workmen to dwell in. So ere long the funds contributed by English friends were spent, and the resources of the pioneer Bishop were quite exhausted.

It was needful, therefore, to make additional appeals for aid, and very naturally the "public crib" was thought of as a ready source of succor. So in December, A. D. 1827, Bishop Chase went to Columbus, addressed the Legislature, and received from that body an indorsement of an appeal to Congress for a donation from the public lands. Soon after a bill was introduced into the U. S. Senate making a grant of a township of land. The bill was advocated by prominent Senators (among others, by Thomas H. Benton and William Henry Harrison), and passed, but in the House of Representatives party spirit was roaring like a flood, and drowned the voice of the infant college. The bill failed in committee, and, amid the rush of other business, was pushed aside.

The good Bishop was keenly disappointed, but not in despair. Renewed effort was his refuge. So at once he scattered broadcast a public appeal entitled "The Star in the West, or Kenyon College in the year of our Lord 1828."

"Never before," he wrote, "on any other plan have the expenses of a public education been brought within the compass of seventy dollars a year; never before has the light of science beamed thus on the cottages of the poor. Who, then, would not give his mite to expedite the completion of a college erected in the woods at great personal sacrifice, and for such benevolent purposes? A small sum only is asked of every friend, of every name and class. In this way numbers will make amends for deficiency in quantity, and in this way the wound occasioned by the late disappointment in Congress will be healed by the hand of individual beneficence. In this way the commenced buildings may be finished, and the great work accomplished. Whoever reads this is, therefore, most respectfully and earnestly entreated *immediately* to enclose ONE DOLLAR, in aid of the present struggles of Kenyon College, in a letter addressed to

"P. CHASE, P. M., GAMBIER, OHIO."

This method of begging has since had ample following, but then it had the charm of novelty, and so succeeded. The dollars, it is said, came to Gambier as the leaves fall in autumn. Larger subscriptions were not neglected. John Quincy Adams, then President of the United States, gave a hundred dollars. "Kenyon Circles" were formed in towns near and distant, and thousands of ladies were busy sewing for Kenyon College. In all, some twenty-five thousand dollars were received through this appeal.

Meanwhile a goodly number of students had assembled at Gambier, and the work of the college went bravely on. Bishop Chase nominally occupied the office of President. He really filled most efficiently the post of general manager and superintendent. Every morning the "head men" had to be directed by him as to their daily work; every evening they were gathered to give accounts of labor. There was the tilling of the thousands of broad acres to be looked after, the quarrying of stone, the erection of buildings, the industries of the village, and all this in addition to the wants, bodily, mental, and spiritual, of the student community. Besides, there was the keeping of detailed accounts, and the maintenance of a most extensive correspondence. The burden was altogether a very heavy one; but Bishop Chase's broad shoulders were well fitted to bear it, particularly as he had a most efficient helpmate in his noble wife. "Mrs. Chase entered with her whole soul into her husband's plans. She was a lady perfectly at home in all the arts and minutiæ of housewifery; as happy in darning stockings for the boys, as in entertaining her visitors in the parlor, in making a bargain with a farmer in his rough boots and hunting blouse, as in completing a purchase from an intelligent and accomplished merchant, and as perfectly at home in doing business with the world about her, and in keeping the multifarious accounts of her increasing household, as in presiding at her dinner table, or dispensing courtesy in her drawing-room."

Through her efficiency and wisdom, and her husband's untiring and marvelous activity, Kenyon's affairs were for a time prosperous. A corps of able professors was gathered; there were more students than could be well accommodated, while the building known as Old Kenyon, with walls four feet in thickness, rose solidly as though it were intended to stand forever.

The salaries paid to the professors were, all things considered, quite ample, for the purchasing power of money in Ohio then was very great.

The President received $800 per annum, and each professor $500; but stop! the story is not told. In addition the professors were supplied from the farms with everything they needed to sustain life, groceries only being excepted. The larger the family, therefore, the larger was the pay in butter, eggs, and meat, in flour, milk, and corn, in lights and firewood. One can not help wondering, nowadays, how they man-

OLD KENYON.

aged all this—whether once in a while some one did not get the cream, and some one else the skim-milk, and whether everything was lovely in consequence.

What a wonderful college Kenyon was in those early days! How multifarious its interests and possessions!

The college not only farmed a large landed estate, and kept a hotel, and shops, mills, and stores; it boarded, also, its entire family of professors and students. One looks curiously to-day at its inventory of goods—pots, pans, pails, tubs, saucers, spoons, white dimity bed-curtains, mixed all up with oxen, cows, and vinegar. Then what could have been the need of "trundle-beds?" Possibly to put to sleep some home-sick freshman.

The charge for board, tuition, room-rent, lights, and fuel varied from $50 to $70 per annum. Perhaps it is not to be wondered at that the provender afforded should have come in for its share of adverse criticism. An early college publication adver-

tises, "Cash will be given at the seminary store for hats and old shoes suitable for making coffee;" it also chronicles an "Awful Catastrophe—Died very suddenly, on Wednesday last, seventeen interesting hogs, of sore throat, endeared to the students by their unassuming manners, gentlemanly deportment, and a life devoted to the public service. The funeral of each of them will be attended every day until the end, in the dining-hall."

Those were the days when discipline was somewhat stern. We read of a sophomore who was commanded to the room of a professor, and severely beaten with a rod. For the first time in his life a Mississippi freshman received bodily chastisement, and even Dr. Sparrow, the Vice-President, took care to see that it was well laid on.

Nor was Bishop Chase's course in Gambier all smooth sailing. Difficulties appeared which grew to great proportions. "Kenyon College," he wrote at the time, "is like other colleges in some respects, and unlike all in many other respects. The fundamental principle in which it differs from all others is, that the whole institution is patriarchal. Like Abraham on the plains of Mamre, it hath pitched its tent under the trees of Gambier hill, it hath its flocks and its herds, and its different families of teachers, scholars, mechanics, and laborers, all united under one head, pursuing one common interest, and receiving their maintenance and food from one common source, the funds and farms of the college." The picture, it must be confessed, is not without its beauties, though the coloring is certainly more occidental than oriental. Accurately drawn, it would have shown western workmen ready to cry, "independence," a western faculty to question the limits of authority, and western Young America to cheer them on. Pecuniary troubles added to the embarrassments of the situation. So on the ninth of September, 1831, Bishop Chase resigned the presidency of the college and the episcopate of Ohio. The next day he mounted "Cincinnatus," and rode sorrowfully away, and Gambier saw his face no more. He was afterward elected Bishop of Illinois, and died at "Robin's Nest," where he had founded Jubilee College.

In the language of one well qualified to judge with accuracy, "thus closes the record of Bishop Chase's labors in founding a theological seminary and college. He probably had no superior in all the qualities necessary to originate such an institution. The versatility of his manners was such that he could adapt himself readily to any condition of society. Whether he were in the log-cabin of Ohio, where the whole family slept, ate, cooked, received guests and lodged them in the same apartment, or in the magnificent halls of Lord Kenyon, surrounded with the refinement of the old world, Bishop Chase was equally at home, and capable of winning golden opinions. Add to this an energy that never flagged, a will that never succumbed, and a physical system that never tired, and we have such a character as is seldom produced, but which was precisely adapted to the great work that he accomplished. Bishop Chase was equally remarkable for industry and endurance. Daylight seldom found him in bed, and he seemed as fond of working or traveling in the rain as though water were

his native element. He would preach at Perry (fifteen miles from Gambier), and as soon as daylight peeped in the east on Monday morning, take his bridle himself, go to the field, catch "Cincinnatus," mount and be off to set his head men at work in Gambier. Bishop Chase began a work for the Church in Ohio, and in truth for the whole West, such as no other man then living would have attempted, or probably could have accomplished."

What the subsequent history of Kenyon College might have been, had Bishop Chase remained at its head, it is idle to speculate and vain to surmise. In laying its foundations his great work was done. A lawyer of Ohio was wont to say concerning him that he was an *almighty* man. Nor did the countryman come very wide of the

"KOKOSING," THE HOME OF BISHOP BEDELL.

mark, who, when meeting him one day, called him "General." "I am not General," was the somewhat curt reply. "I beg pardon; I mean Judge." "I am not Judge." "Well, then, Bishop." "Why do you call me Bishop? How do you know that I am a Bishop?" "Well, I knowed," said the man of homespun sense, "that whatever you was, you was *at the top.*" The countryman was right. Philander Chase was not only a lover of men, but a leader of men; now gentle as a child, most sweet and winning; now, again, imperious, invincible. All honor to his memory!

Kenyon's second President was Charles Pettit McIlvaine, D. D., D. C. L. (Oxon.), who came to Gambier at the early age of thirty-three. Born in the same year in which George Washington died, he bore a close resemblance to the Father of his Country, both in appearance and character. He looked a king among men; he was great, also, as a thinker and an orator. He had already filled the office of chaplain at West Point, and had won renown in the great centers of Washington and New York.

Such a man, coming to Gambier, could not but be warmly welcomed. He saw at once, moreover, the importance of the institutions, and girded himself to labor in their behalf. New buildings were much needed. Besides, there was an accumulation of debt. Bishop McIlvaine, therefore, before establishing himself in Ohio, solicited aid, chiefly in Eastern cities, and received in all nearly $30,000, the larger part of which was contributed by friends in Brooklyn and New York. This was done in the year 1833. Without the help thus opportunely given by the new Bishop, Kenyon must have perished, the trustees having determined that it was impossible for them, as things were, to carry on the college.

The first by-law passed under Bishop McIlvaine's administration is characteristic: "It shall be the duty of every student of the college and grammar-school, on meeting or passing the President, Vice-President, any professor, or other officer of the institution, to salute him or them by touching the hat, or uncovering the head, and it is equally required of each officer to return the salutation."

In winter the rising bell rang at five o'clock, and the first recitation was held at twenty minutes after five. In the summer the first bell rang before sunrise, and the second at sunrise, for prayers. At nine o'clock in the evening all lights had to be put out, and all students to go to bed. The Professor of Chemistry was also physician to the college. Each morning he attended at his office to see the sick, and to excuse persons to be absent on that account. No plea of sickness was allowed without the doctor's written certificate.

In those days the Diocese of Ohio was poor, and so Kenyon College paid the salary of the Bishop. The arrangement was not strictly just, for Kenyon received only a part of the Bishop's time and energy. So strongly did Bishop McIlvaine feel the injustice of this arrangement that he finally took a resolute stand, and the college was no longer taxed for his support.

He was necessarily absent from Gambier much of the time; so a Vice-President was elected, who was his representative when absent, and who governed in the ordinary college affairs. Dr. William Sparrow was the first Vice-President.

President Hayes entered Kenyon as a student in the fall of 1838, and was graduated in 1842. A classmate writes that for the first two years of his course he did not really lead his class, but had a reputation as a reader of newspapers, and as a person well informed in politics. He afterward came rapidly to the front in scholarship, taking a particularly high stand in mathematics and logic, and was graduated with the honors of his class. His commencement address, "College Life," with the valedictory, is still spoken of in terms of the highest commendation. The uniform suit of the class, worn at graduation, would now look somewhat strange. It consisted of a coat of Kentucky blue jeans, with black velvet collar, a white waistcoat and white linen trowsers.

A college friend of President Hayes has written: "I recollect him as one of the purest boys I ever knew. I have always recollected of him that in our most intimate, unreserved, private intercourse, I never knew him to entertain for a moment an unmanly, dishonest, or demoralizing thought. And when we met in after life, in scenes which called for the highest manhood and patriotism, I found the man to be exactly what his boyhood had promised."

Hon. Stanley Matthews says of him: "Hayes, as a boy, was notorious for having on his shoulders not only the levelest but the oldest head in college. He never got caught in any scrapes, he never had any boyish foolishness; he never had any wild oats to sow; he was sensible, not as some men are, at the last, but sensible from the beginning."

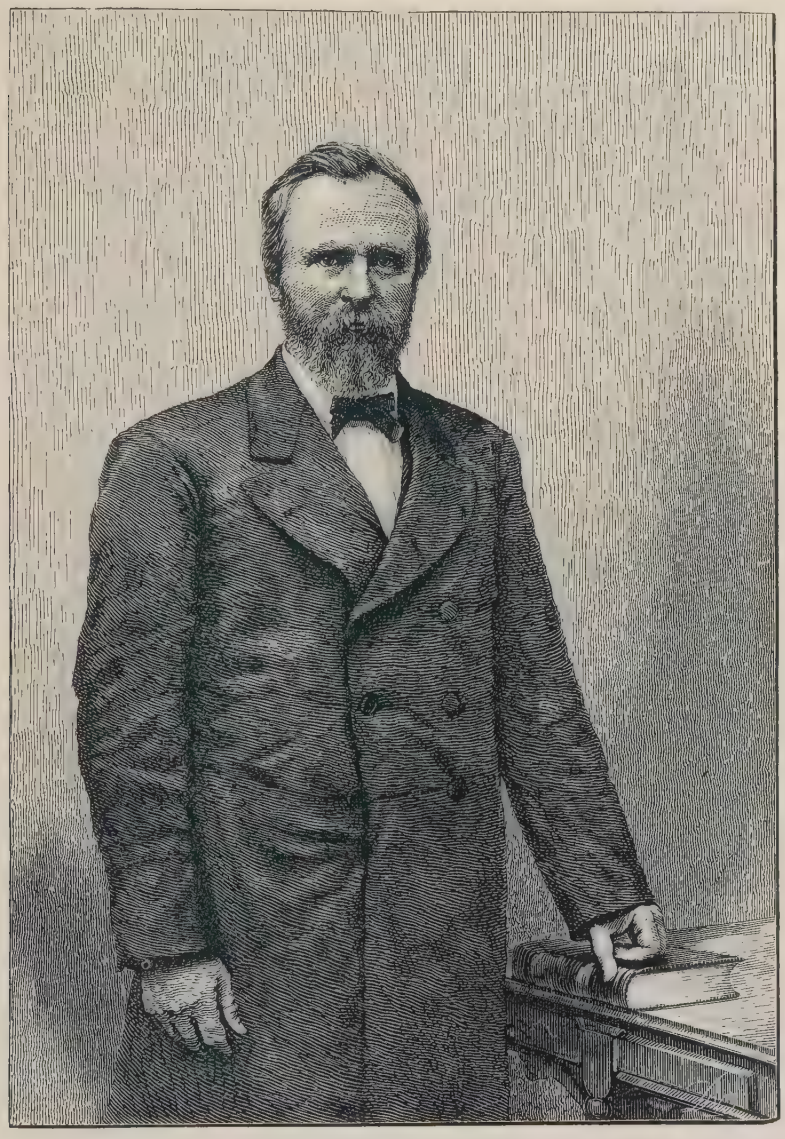
The following incident of President Hayes's college life may almost seem prophetic. We give it in the words of his intimate friend, Hon. Guy M. Bryan, of Texas, the facts having been certified to us by the President himself:

"There were in those days two rival literary societies in the college—the Philomathesian and the Nu Pi Kappa; the last known as the Southern Society, and the first as the Northern, because the students of the slave states belonged to the one, and those from the free states to the other. The college for years had been largely patronized from the Southern states, but this patronage gradually waned until, in the winter of 1841, there were so few Southern students in the college that the members of the Nu Pi Kappa were apprehensive that the society would cease to exist for want of new members. This was a serious question with the members of the society. I determined to open the subject to my intimate friend Hayes, to see if we could not devise some mode to prevent the extinction of the society, which was chartered by the state, and had valuable property. We talked over the subject with all the feeling and interest with which we would now discuss the best means of bringing about an era of good feeling between the two sections of the country. At last Hayes said, 'Well, I will get "Old Trow" Comstock, and some others to join with me, and we will send over a delegation from our society to yours, and then we can make new arrangements so that both societies can live in the old college.' He and I then went to work to consummate our plan. Ten members of the Philomathesian joined the Nu Pi Kappa. A joint committee was then appointed from the two societies, that reported a plan by which students could enter either society without reference to North or South. Thus Hayes, by his magnanimity, perpetuated the existence of the Nu Pi Kappa society, and should he be elected President, I earnestly hope that he may be equally successful in his best efforts in behalf of a civil policy which will wipe out forever the distinction between North and South in the government of our common country."

The following letter from President Hayes, written after his last election as Governor, may be taken as fairly representative of the kindly feeling entertained by the graduates of the college in general:

FREMONT, OHIO, *October* 13, 1875.

MY KENYON FRIENDS: A host of congratulatory dispatches are before me. I can not acknowledge with even a word of thanks the most of them. But yours, first to be replied to, touches me particularly. Accept my thanks for it. I hope you will all have reason to remember old Kenyon with as much satisfaction as I do. I have no more cherished recollections than those which are associated with college life. Except the four years spent in the Union army, no other period of my life is to be compared with it. I hope you may all have equal reason always to think of Kenyon as I do. In the greatest haste, I remain, sincerely, R. B. HAYES.



RUTHERFORD B. HAYES.

The expenses of living in Gambier in early days were very small. The annual charges were:

For Instruction	$30 00
For Board at the College table	40 00
Room rent in a room with a stove	4 00
Room rent in a room with a fire-place	6 00

For theological students and sons of clergymen the total charge was fifty dollars.

Those were the days when the boys were required "to sweep their own rooms, make their own beds and fires, bring their own water, black their own boots, if they ever were blacked, and take an occasional turn at grubbing in the fields, or working on the roads." The discipline was somewhat strict, and the toil perhaps severe, but the few pleasures that were allowed were thoroughly enjoyed.

During the President's school-days there were two great men at Gambier, Bishop McIlvaine, and Dr. William Sparrow. There were other eminent men among the instructors: Major Douglass was a man of ability, and the traditions which still linger in the place concerning Professor Ross clearly show that he was possessed of remarkable power; but Bishop McIlvaine and Dr. Sparrow were pre-eminently great men—men

BEXLEY HALL.

whose greatness has been felt as an educating influence on both sides of the Alleghanies. Bishop McIlvaine's was a divided duty, for in addition to his college labors he had the care of a large and struggling diocese; while Dr. Sparrow gave to Kenyon his full and undivided strength, and so had the stronger hold upon the students. He led them not only wisely and bravely, but faithfully and with a true heart. President Hayes speaks of him as "one of the giants;" Secretary Stanton also honored him through life, and sent for him in his later days that he might be baptized at his hands.

Until the year 1840 there was a joint faculty of theology and arts in Gambier. At that time separate faculties were constituted, with separate heads, Bishop McIlvaine continuing at the head of the Theological Seminary, while Major D. B. Douglass, LL.D., was elected to the presidency of the college. Major Douglass was an accomplished civil engineer, a soldier, and "every inch a man." He began his work earnestly in Gambier, and improvement was the order of the day. But the time was not ripe for him. He was succeeded within a few years by Rev. Dr. S. A. Bronson.

In 1842 a pecuniary crisis came. Bishop McIlvaine labored with all his might, and secured the needed thirty thousand dollars.

The chief event accomplished during Dr. Bronson's presidency was the sale of a large portion of the college lands. Though of very considerable value, these lands, from the first, had brought to the institution only the scantiest returns. One agent after another had been employed to oversee them. The raising of sheep proved disastrous; the culture of wheat could not be made to pay. Many of the tenants turned out to be either shiftless or dishonest. So, in the year 1850, after much discussion, it was determined that the form of the investment should be changed, and the lands were ordered to be sold.

Almost immediately there came increased prosperity. Happily, too, at this juncture, Lorin Andrews, LL.D., was elected President. The friend and champion of popular education in Ohio, he found helpers in every county of the State. The list of students was quickly swelled, so that in 1855 "room for enlargement" was a thing of necessity. President Andrews resigned in 1861 to enter the Union army. He was the first volunteer from Ohio, entering the service as Colonel of the Fourth Ohio Infantry. Very soon, however, he contracted disease, from the effects of which he died. His body rests in a quiet nook of that college park, which so often echoed to his step. With President Hayes, he was for a time a member of the class of 1842.

ROSSE HALL.

His successors in the office of President of Kenyon College have been Charles Short, LL.D. (1863–67), James Kent Stone, A.M. (1867–68), Eli T. Tappan, LL.D. (1868–75), William B. Bodine, D.D., the present incumbent.

The rolling years have brought added endowments to Kenyon, though she still waits for such large benefactions as have been given to colleges in the Eastern States. Upon the occasion of one of his latest visits to his native land, Mr. George Peabody contributed the endowment of one professorship (twenty-five thousand dollars), chiefly out of regard and affection for Bishop McIlvaine, his early and life-long friend. Mrs. R. B. Bowler, of Clifton, Cincinnati, gave the sum requisite for another professorship, in memory of her husband, whose interest in Kenyon had been warmly manifested. Mr. Jay Cooke bestowed thirty thousand dollars in the days of his large prosperity. Other considerable sums have also been received, chiefly through the exertions of a long-tried

and devoted advocate and helper, the Rt. Rev. Gregory Thurston Bedell, D.D. By his ardent and faithful endeavors, Bishop Bedell has secured contributions for Gambier in all amounting to nearly two hundred thousand dollars.

For her present measure of prosperity, if not, indeed, for her very existence, the one man to whom, after Bishop Chase, Kenyon College is most indebted, is the Rev. M. T. C. Wing, D.D. For a third of a century, in addition to the duties of his Professorship, he carried on his strong shoulders the financial burdens of the College. He struggled through deep waters, but he bravely triumphed. Bishop Bedell has justly said, concerning him: "Not more than once in the history of such an Institution

ASCENSION HALL.

does a friend appear like him, equally disinterested and thoroughly devoted to its good —willing to spend his strength and his last days, and actually spending them, in its behalf." Bishop McIlvaine also testified truly "to his eminent faithfulness, wisdom, self-devotion, patience, and constancy in most trying circumstances," and rightly added: "His memory will ever be cherished with the fondest affection and veneration."

To the Rev. Dr. Wing, and the Rev. Dr. Bronson—both true, noble, great-souled Christian men—Kenyon College owes a debt of gratitude which she can never repay.

This sketch has been written with special reference to Kenyon in the past. A rapid glance at the buildings of the institution may help to give an idea of her development and growth, and of her capacities for present usefulness.

Bexley Hall stands upon a knoll at the northern extremity of the village. It was erected for the exclusive use of the Theological Seminary, after a design given by the architect of the London Crystal Palace. It contains the library of the seminary—about seven thousand volumes—and furnished rooms, each with separate bed-rooms, for thirty-four students.

CHURCH OF THE HOLY SPIRIT, FROM THE NORTH

The College Park is about half a mile in the opposite direction; a broad and well-shaded avenue leads the way thereto. Near the southernmost point of this park, just upon the brow of the hill, and overlooking for miles the charming Kokosing valley, stands the more massive and venerable edifice of Kenyon College. This building is of plain stone, 190 feet long, and four stories high, including the basement; with battlements, pinnacles, belfry, and a spire 117 feet high. It contains upwards of fifty rooms for students; also the libraries of the Philomathesian and Nu Pi Kappa Societies.

Rosse Hall, a substantial stone building in Ionic architecture, is used for lectures and rhetorical exercises, and on commencement occasions, and is capable of accommodating nearly a thousand persons.

Close by Old Kenyon stands Ascension Hall, an imposing structure, and one of the finest college buildings in the land. It contains two spacious and elaborately furnished halls for the literary societies, six recitation and lecture rooms, the library of Kenyon College, with its museum, and twenty-six rooms for students. The tower is used for an observatory.

Directly north of Ascension, and about fifty yards from the village street, stands the college church, the "Church of the Holy Spirit," which was finished in 1871. This most beautiful of all the buildings in Gambier is cruciform—with the tower in one of the angles—the nave and chancel being ninety feet and the transepts eighty feet in length—all the windows are of stained glass—the church finished in oak, and the walls tastefully illuminated. The building is of the same freestone as Ascension Hall, laid in courses, with dressed quoins and facings. It will accommodate a congregation of about six hundred. Ivy, transplanted from Melrose Abbey, has already begun to adorn its walls. Within, the coloring and carving are most attractive. The funds for the erection of this college church were given by members of the Church of the Ascension, New York, as a tribute of appreciation for their former rector, Bishop Bedell.

To the north and east of the village, and some distance from the main street, environed by trees, and commanding an extensive and beautiful prospect of the valley of the Kokosing, stands Milnor Hall, built for the use of the Preparatory School. This is a plain structure of brick, the main buildings four stories high.

In all her requisites for admission, and in the course of study, Kenyon does not materially differ from the leading colleges of the Eastern States. She aims to give a thorough liberal education, and believes in the value of hard mental discipline. She believes also in right religious influences, and labors to afford them, pursuing steadily "the true, the beautiful, the good." In her view, "Christianity is the science of manhood," and all truth, being God's truth, should lead finally to Him. So her faith is liberal, conservative, evangelical, catholic.

Collegiate Education.

The following letter, bearing upon collegiate education, will be read with interest:

CINCINNATI, March 8, 1880.

MY DEAR SIR — I am glad to know that your College work at Kenyon is so promising. The solid reputation of the College in the past, and the good organization you now have, ought to insure a greatly enlarged constituency from which students would be drawn.

I only repeat what I have said to you before, when I say that my observation satisfies me that the education actually given in the smaller Colleges of the country (and this, of course, includes nearly all of our Western institutions of learning) is not inferior to that given in the better ones of the East.

In all such matters there are compensations of advantage and disadvantage. The not infrequent interchange of teachers, by which Professors are transferred from the West to the East, proves that men of the highest competency in their departments are found in the one class of schools as well as the other. The smaller College gives to the pupil a much greater proportion of the time of an experienced professor, and the student has an advantage of much more personal contact with his teacher. The direct influence upon the growth of character, intellectual and personal, is thus much greater. Again, the smaller Colleges are generally less expensive, and this brings to them a large proportion of young men who have their own way to make, and must economize their means. These students are generally possessed by the true thirst for knowledge, and the heat of their zeal makes a generous emulation in which similar zeal is stimulated.

A fair consideration of these things shows that there is no good reason why such Colleges as Kenyon should not hold their own against the world, and the better the matter is understood the less cause you will have to avoid comparison.

The great schools will always attract more of those to whom economy is needless, and distance from home of small account; but there ought to be enough all around us who could not go to New England, but who know the worth of those near home, and are able to go through our home Colleges, to fill up the classes to the maximum size, that a professor can thoroughly teach, and so secure to all who come the great advantages of which I have spoken.

I have all my life urged young men, who think of professional life, to make sure of a regular College course of study. Again and again I have said to such, I will guarantee that you will be further on in any profession you may choose at the end of five years after graduating, then you would have been had you entered without such preliminary general education. In other words, I believe any young man, whose intellect fits him for a learned profession at all, will reach a higher grade in it with five years of good work after graduating, than he would in, say, eight or nine years without the discipline and enlargement of his powers by a good College course of study; and he must be a man of very extraordinary parts and uncommon industry who would not feel the difference all his life.

I protest, however, that this economical view of the question, decisive as I think it, is of very small moment compared with the enlargement of the whole horizon of one's intellectual life by a liberal education in youth. Every generous mind ought to regard *that* as inestimable, when rightly and earnestly used.

Sincerely your friend,

JACOB D. COX.

REV. DR. BODINE,
President Kenyon College.

BISHOP'S HOUSE, No. 11 CLIFF STREET,
PITTSBURGH, July 1, 1879.

Kenyon College is now renewing its vigor and enterprise. It has a long record of excellent work done, and it has now fresh agencies and facilities for thorough academic work. It has grounds surpassing any college grounds that I know in extent, beauty and cultivation, and its buildings are very ample and convenient. I believe that its religious teachings and influences are heartily in accord with the Gospel and Church of Christ, as our Prayer Book guides us. It therefore gratifies me to commend the College to parents in my diocese seeking a College home for their sons.

JOHN B. KERFOOT,
Bishop of Pittsburgh.

I most heartily concur in the recommendation of Kenyon College, made above by the Bishop of Pittsburgh.

T. U. DUDLEY,
Assistant Bishop of Kentucky.

I very cordially and heartily endorse Bishop Kerfoot's letter.

GEO. W. PETERKIN,
Bishop of West Virginia.

I cordially commend Kenyon and its schools as worthy of unqualified confidence.

SAMUEL S. HARRIS,
Bishop of Michigan.

BISHOP McILVAINE'S POLICY.

Forty years ago Bishop McIlvaine wrote: "It should be recollected that in the West a College can hardly be expected to sustain a dignified stand as to the requisites for admission, to enforce a vigorous system of internal discipline, and carry out such a course of study as becomes its profession and its degrees, without sacrificing for a long time numbers for attainments. It is the determination of those in the administration of Kenyon College to endeavor to attain an enlarged patronage without compromise with any defective notions of education, or any humoring of popular caprice. *A few young men well educated are worth a host superficially taught.* Such a determination in this country requires much patience and firmness in its prosecution, but I trust it will never yield to any temptation to popularity or pecuniary increase. Ultimately it must have its reward."

Extract from the remarks of President Hayes, at the commencement exercises of Kenyon College, June 24, 1880:

"I naturally desire to say a word expressive of the happiness it give me in being again in Gambier, surrounded by so many friends, college acquaintances, and comrades of former years To this pleasure another great gratification is added. I rejoice to see the encouraging improvement in the condition and prospects of Kenyon College. Situated as it is, near the center of the central State of the Union, easily reached from all parts of the country, with a site of unsurpassed beauty, perfectly healthy and comfortable for labor and study at all seasons, removed completely from every influence unfriendly to virtue and scholarly pursuits, with ample grounds and buildings, and out of debt, there is every reason for believing that Kenyon College and its attendant institutions are about to share in full measure the abounding prosperity with which our country is blessed."

Extract from the remaks of Chief Justice Waite:

"It give me very great pleasure this morning to offer my congratulations to you upon the progress Kenyon has made since my last visit to this place. I see about me everywhere evidences of this progress, and since I have been here I have asked, why is it? and I can find no other answer than that the President and Faculty of Kenyon have determined that whatever be the number of its graduates, the standard of the College in scholarship shall always be first-class. Going out from Kenyon, a graduate may safely place himself alongside of the graduates of any other college. And I promise you, and I promise myself, this: that so long as the Faculty of Kenyon are as faithful to their duties as they have been, the graduates will always be proud of giving the name of their Alma Mater."

Advantages Offered by Kenyon College

From a leading article in *The Standard of the Cross*]

Kenyon can offer many strong claims for our patronage. In her reputation and her high standard of scholarship she has a great advantage over most Western Colleges. In point of expense, in nearness to our home, in close relation between professors and students, she has an advantage over Eastern Colleges; and in moral tone and religious influences she has, we think, a decided advantage over most colleges, whether East or West.

The greater cheapness of living at Gambier is a great advantage over the leading Eastern Colleges. President Eliot, of Harvard, in his recent annual report, gives four scales of expenditure for students at Harvard. He gives $615 as an "economical," $830 as a "moderate," $1,365, as an "ample" annual expenditure. This statement was made to show that the necessary cost at Harvard was not much greater than at other leading Eastern Colleges; but it is two or three times greater than at Gambier. To very wealthy parents, a large scale of expenditure may seem an advantage; and yet, to those who see that nine are ruined, morally or financially, by extravagance, where one is harmed by economy, it seems wise that, during the formative period of college life, the tendency to extravagance should be repressed rather than encouraged.

Kenyon has for us another advantage over the Eastern Colleges in its nearness to our Ohio homes. One leaving Cleveland or Cincinnati in the morning can dine at noon at Gambier. The home influence ought to be maintained at its maximum, and its power is very apt to be like that of attraction—"inversely as the square of the distance." There is also, doubtless, a much closer relation between professor and students at Kenyon than at the great Eastern Colleges. At Kenyon the professors come into close personal relations with the students. They know each man well, and feel a personal interest in him; and are often able to exert a personal influence over him which is worth more than any amount of mere instruction could be.

If intellectual culture were the only object, it is believed that it would be wise for our people to send their sons to Kenyon. But intellectual culture ought not to be the only object. Thorough Christian character is worth more than any measure of mental endowment—worth more as a personal possession—worth more as an outward influence—worth more even as a mercantile capital. In these days of rich insolvences, and respectable defalcations, and

cultured embezzlements, real Christian character is to be more and more at a premium. For the building up of such a character, Kenyon has great advantages. In too many of our Colleges Christianity is almost overlooked, and in too many others it is so presented that it does not attract the noblest natures, nor do the best work. Christianity is too often so presented to young men that they think of it as a blind belief in a system of doctrines which have no logical relation to a good life, and as tending to produce either the outgushing of a feeble emotionalism, or the timid unreasoning of a credulous faith. It ought to be so presented that they will think of it as an intelligent, loving obedience to a system of truth which has the closest logical relation to a good life — a system of truth whose real tendency is, not to make reason receive from faith the check of any timidity, but rather to make it receive from faith the stimulus of the grandest courage — that courage which dares to trust the eternal excellence and the eternal safety of truth. Christianity is an adequate cause for the production of all that is strongest, and truest, and bravest, and noblest, in human character. It ought to be so presented that it will be seen to be such a cause, and felt to be such a cause. We believe that it is so presented at Gambier.

We can hardly estimate the advantages the smaller colleges have in the freer and more constant contact of professor and student. One of the brightest sayings of the lamented Garfield was that Mark Hopkins sitting upon one end of a log, and he on the other, would be college enough for him. His wide experience of life and his keen observation had taught him that great numbers of teachers presenting the details of the sciences and literatures are not so necessary for the student as close contact with a broad, sympathetic, powerful mind from whom the pupil not only gets the strong grasp of principles, but catches enthusiasm of learning, and is stimulated to double endeavor by the magnetic power of calm and true wisdom. In great institutions there are merely physical obstacles which make any real intimacy between teacher and student almost impossible. In the smaller ones the contact may be as close as you choose to make it, and I may be permitted to say that the duty of making the most of this as a powerful educational force should be matter of earnest thought to every professional teacher. It would not be far wrong to say that, in the great colleges of our time, the strong tendency is for the teacher to be sunk in the investigator and the writer, and that teaching as an art and in its higher walks is more and more left to the faculties of the smaller colleges. It is one thing to walk the groves with Plato, it is quite another to follow, as one of some hundreds, the dictation of the ablest lecture of which student ever made notes.

GENERAL J. D. COX.

A Kenyon Episode in War Time

The Triennial Catalogue, published in 1873, contains a "Roll of Students of Kenyon College, the Theological Seminary, and Milnor Hall, who Served in the Army or Navy of the United States, 1861–65." Of these, the Secretary of War, Edwin M. Stanton, was the most distinguished; but others gave themselves to their country's service with much of the same devotion, some of whom gained great and lasting renown. Four reached the rank of Major-General, and a still larger number that of Brigadier-General. There were more than a dozen Colonels; and Lieutenant-Colonels, and Majors, and Captains in great profusion. The war spirit pervaded the land, and every now and then carried away some students, filled with patriotism, who could not remain in a quiet retreat whilst some friends of their youth were risking their lives on the field of battle, and their country's destiny seemed to be trembling in the balance.

In September, 1862, it appeared to be probable that the State of Ohio would be invaded. The Confederate forces, under Gen. Kirby Smith, were reported to be in the neighborhood of Lexington, Kentucky, and it was believed that they would move still further northward. There was great excitement in Cincinnati. Gen. Lew. Wallace was put in command of that city, and of the neighboring cities of Covington and Newport, in Kentucky. Martial law was proclaimed. Orders were issued to close all places of business, and citizens were commanded to assemble and organize for defense. The following proclamation was also issued:

"CINCINNATI, September 2, 1862.

"*To the Loyal People of the River Counties:*

"Our southern border is threatened with invasion. I have, therefore, to recommend that all the loyal men of your counties at once form themselves into military companies and regiments, to beat back the enemy at any and all points he may attempt to invade our State. Gather up all the arms in the County, and furnish yourselves with ammunition for the same. The service will be of but few days duration. The soil of Ohio must not be invaded by the enemies of our glorious government.

"DAVID TOD,
Governor."

Before this time, there had been a military company among the College students, who enjoyed the luxury of a drill with wooden muskets. Some of these students were just returning after the summer vacation, expecting to go to work at their books and recitations, when a different call was heard, and off they started "on a lark" for the supposed seat of war. They were a fine lot

of fellows, true and patriotic to the core; but they had their share of the thoughtlessness of youth, and of a boy's love of adventure.

The organization of a "Company" was quickly effected. The Captain chosen was Professor George T. Chapman. Prof. Chapman was a young man himself, popular with the students, who fully appreciated his brilliant intellectual gifts, his scholarly attainments, and his rare powers as an instructor, and who knew that he would lead them well on the tented field, as he had led them well in the class room at old Kenyon and Ascension Hall. Wm. R. Powell was First Lieutenent of the Company, and Edwin L. Stanton Second Lieutenant. The weapons obtained were somewhat better than "wooden muskets," but they were a mixed medley of shot guns, squirrel rifles, and a few old muskets. There was no railroad at Gambier then. So the cars were taken at Mt. Vernon, and a stop made for dinner and a change of cars at Newark. From Newark to Columbus the ride was made on freight cars, which were already well filled with paroled prisoners on their way to Camp Chase. Not unnaturally, many of "the boys" betook themselves to the top of the cars, and rode safely thereon. Cincinnati was reached about 8 o'clock in the evening. The company was marched up to the Fifth Street Market place, where supper was provided on the butchers' blocks.

It was a very noisy crowd that went from there to Phœnix Hall, on Central avenue, where the night was spent. There was gloom in the city, for it was believed that danger was at hand. But the boys "made the welkin ring" with patriotic songs, and student's songs, and shouts of all kinds, and many heads were put out as they moved cheerily along. As for sleep, the students were told that they could go to bed on the floor, but they were in too lively a mood for that; so slumber kept far away.

The next morning the company was sent back to the Fifth Street Market for breakfast, where some of Siegel's German veterans (who were returning north after their Pea Ridge victory) came in crowds to see the son of the renowned Secretary of War. They might well have believed that Mr. Stanton had a very large family, for nearly every student was pointed out as the son of the distinguished head of the War Department in Washington.

Soon the freight cars were called into service again, and the company was carried down the river to North Bend, to guard the ford known as Anderson's Ferry, where it was thought the Confederate forces might possibly attempt to cross. The night was spent in the bunks of some "squirrel hunters" who had moved on. The next morning the camp was formed in a vacant field at the top of the hill, and the student company was consolidated with a company from Clifton, Cincinnati.

Of the company, as thus reorganized, the officers were Charles M. Buchanan (of Clifton) Captain; William R. Powell, First Lieutenant; L. Gardiner, (of Clifton) Second Lieutenant. The remaining offices held by the Kenyon

contingent were, George T. Chapman, Comissary, Edwin L. Stanton, First Sergeant; Simeon C. Hill, Fourth Sergeant; Frank W. Hubby, Fifth Sergeant; William W. Farr, Second Corporal; W. Percy Browne, Third Corporal.

The remaining companies in the regiment were composed of Germans, and all guard duty was assigned to these "dutchmen." By hook or by crook, some of the students managed to circumvent the guards, and some tall foraging was done in the vineyards that made the hillsides glad, and in the orchard that once belonged to President William Henry Harrison, at the foot of the hill. It is, perhaps, not to be wondered at that, when a squad of the college boys was sent by authority to protect the orchard from marauders, the honest gardener should himself blaze away with his gun in a somewhat dangerous fashion, and peremptorily order them away.

The scare, however, was soon over, and the freight cars carried some jolly students back to the "Queen City of the West." Up the hills the boys were marched, as far as Clifton, and there an ovation was tendered them. Bishop McIlvaine's son was one of the Kenyon boys, and the company had formally elected the Bishop as their Chaplain. The Bishop had visited them in camp, and now welcomed them to the village where he dwelt, and commended them heartily for their patriotic zeal. The next day a special car was furnished by President L'Hommedieu, of the Cincinnati, Hamilton & Dayton Railroad, and the homeward journey began.

When Gambier was reached a warm welcome was extended, and shouts filled the air. The "war-worn veterans" were drawn up in front of Ascension Hall, and speeches of congratulation were made. And then a dingy looking crowd betook themselves to their rooms. Their faces were dirty with smoke, and with beards that had been growing for a fortnight — but they had shown their valor, and they were not sorry to be at home again — and soon, with clean faces and clean clothes, to appear at recitations and then go singing their college songs, and their songs of patriotism also, along the dear old walks of Gambier.

Each student afterwards received a certificate, in words as follows:

"THE SQUIRREL HUNTERS' DISCHARGE.

"Cincinnati was menaced by the enemies of our Union. David Tod, Governor of Ohio, called on the Minute Men of the State, and the Squirrel Hunters came by thousands to the rescue. You, _____, were one of them, and this is your Honorable Discharge.

"Approved by
"DAVID TOD,
"*Governor.*

CHAS. W. HILL,
Adjt. Gen. of Ohio.
MALCOLM MCDOWELL,
Major and A. D. C."

With each "discharge" came also a letter from the Governor, full of force and fire, commending the past fidelity of each and all, and expressing confidence that they could be trusted to do their full duty, should any emergency again arise. And thus ended a "memorable campaign."

Some Words Concerning Gambier—Past, Present, and Future.

BY WILLIAM B. BODINE.

On a lovely afternoon in October, 1862, I first saw the beautiful village of Gambier. I had come from my home in New Jersey to enter the Middle Year in the Theological Seminary. But for the Civil War, which was then raging, I should have gone, for my theological training, to Alexandria, Virginia. There was more party feeling in the Church then than now, and that kept me from the General Seminary in New York. So to Gambier I wended my way, and found the Divinity Department fuller of students than it ever had been before, or than it ever has been since. The two years of my stay in Gambier, as a student, were very happy years. The associations were pleasant, and, in many ways, exceedingly helpful. With me, as with others, some of the friendships then formed have been among the strongest of my life. I owe something to my professors. I owe a great deal, also, to some of my fellow-students.

The Protestant Episcopal Church has greatly improved during the last quarter of a century in one particular. A much larger number of its adherents prize the *catholicity* of the Church and value a teaching which has regard to "*the continuity of Christian thought.*" We wonder, indeed, that "Hodge's Outlines of Theology" could ever have been a leading text-book in a Church training-school, and that the literature of the Plymouth Brethren could have been commended as the most valuable of Christian literature, after the Sacred Books themselves. In this regard, we cannot approve the influence of the Gambier of twenty-five years ago. But there were other influences which were enlarging and exalting. And, on the whole, those who were then students of Bexley Hall gladly recognize their obligations to the professors in that school, who did a great deal to help them to become good ministers of Jesus Christ.

After leaving Gambier, most pleasant memories of the place lingered with me. So, after seven years of parochial work in Baltimore and Brooklyn, I was glad, on being asked, to return to a spot so dear, as Chaplain of Kenyon College and Pastor of the village community. I came, and the five years which followed were the happiest of my life. Stanley Matthews once said to me that his ideal of a contented, peaceful, satisfying, earthly existence had always been associated with the thought of a professorship in such a place as Gambier. For five years this contented and joyous existence was mine. But it was not to last. A President for Kenyon College was wanted, badly

wanted. And it was hoped, also, that Bexley Hall (which had been closed), might be re-opened under a competent head. One place or the other, or both, had been offered to ten different men and by them declined. For the College presidency Phillips Brooks was first choice, and John Cotton Smith second choice. After them came William Stevens Perry (now Bishop Perry), George Zabriskie Gray, and Samuel Hart. The leading position in the Divinity School was offered first to Dean Howson, and afterwards to the Rev. Drs. Walter W. Williams, J. H. Eccleston, and W. P. Orrick. Declinations became monotonous. Finally, in December, 1876, I was elected President of Kenyon College and Dean of the Theological Seminary, and soon thereafter I accepted the election and began to try to do the work which it seemed right that I should do.

There were many notices of the election, of course, in both the secular and the Church newspapers. Apart from words of commendation, amounting to flattery, the fact was emphasized in both the *Churchman* and the *Southern Churchman* that, by this election, the new head represented the three Institutions at Gambier, the Grammar School, the College, and the Theological Seminary, and was "a center of unity" for all. "By this action," it was said, "the great idea of old Bishop Chase is kept prominently in view, and these three Schools, under one leadership, will become more than ever aggressive for the truths of the Gospel and the principles of the Church." What was *then* really needed was that these Schools should be *actually under one leadership*, and this is still a crying need *to-day*. Sober words came to me from those who were in a position to know the difficulties of the situation. One of the Bishops on the Board of Trustees wrote: "Greeting! Hurrah for Kenyon! I have my wish. I always believed you were the man for us, and now there you are. I pity you, but for the Church and College I thank God and take courage." From one of the manliest and most sensible men on the Board (now a Bishop), these words came: "You will have heard before this of your election as President of the College and Dean of the Seminary. I prefer that you should know from myself that I could not see my way clear to vote in favor of the appointment. So many men have been sacrificed as Presidents of Kenyon that I made up my mind not to expose any one to the perils of the place (so far as my vote was concerned), who had not previously been tried in somewhat similar positions. And I wish you also to know that I moved the resolution by which the Trustees made the election unanimous. That means that we all propose to give you, and the Institutions under you, our hearty support. It is a forlorn hope, I am afraid, this effort to get the Institutions out of their present condition. But you have been appointed to lead the advance, and I do not see how you can get out of it. It is a hard place to which you have been called, and you are not to be envied."

Another friend, a man of largest wisdom, wrote: "You have a fair fighting chance of winning. But our orders are not to conquer but to fight. You can *hope* to succeed as men count success; but you can *be sure* to succeed as God counts success. The loving faith that dares to venture and to labor for Him is success."

A statesman of national reputation thought it wise, among other things, to say: "You must not, and I trust will not, forget that *envy follows success.* Cain set the example; Joseph's brethren followed it, and other followers have been exceedingly numerous from that day to this."

I was then thirty-five years old, and young for my years. But I was capable of enthusiasm for any good cause committed to me, and perfectly willing to lead a forlorn hope. So I went forth to try to win in a useful undertaking; and ere long a large measure of success came, and a still larger measure of success seemed to be at hand. The spirit abroad was one of rejoicing and congratulation. Surely after long waiting and much trial the hour had struck which told of new life for Gambier.

But the new life seemed to be much like the new life which came into the world with Jacob and Esau. There was vigor in it, but contention and strife also; so that ere long it became necessary to stop thinking of growth and development, and to ask: can the life of the patient, the Alma Mater of hundreds of noble men, be saved?

To change the figure, the question became a pressing one; can the staunch old ship outlast the storm, and gain a secure haven of refuge? In the face of such a question the matter of the *lading* of the vessel seemed secondary; its preservation was the paramount thing.

When I accepted the presidency of Kenyon College it was not with the thought that I would continue therein for many years. I was resolved to give five years to it, possibly ten years, the latter only on condition of marked improvement during the first five years. That improvement came. The skies were bright, the breezes favoring, and the ship moved gaily onward. But ere ten years had passed there was a change. Into the consideration of the causes which produced this change, I do not propose to enter. Suffice it to say that recently some of the clouds have lifted, and the waves have ceased to beat with violence. As a consequence it became possible for me to write the following letter:

KENYON COLLEGE, GAMBIER, OHIO, May 14, 1890.

Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio:

MY DEAR BISHOP—Our Board of Trustees has asked from the Diocesan Convention of Southern Ohio an expression of opinion touching the proposed changes in the Constitution of the institution legally known as "The Theolog-

ical Seminary of the Protestant Episcopal Church in the Diocese of Ohio," and popularly known as "Kenyon College."

I am not a member of your Convention and can only express my judgment through you, which I beg to be permitted to do.

I have had a long experience as President of Kenyon College; very much longer than that of any of my predecessors. My experience has taught me that some, at least, of the proposed Constitutional changes are greatly needed.

During the early years of my connection with the institution, I was allowed to take the lead in all its departments: there was unity of purpose and of effort; and, within five years, the total number of students increased from sixty to one hundred and fifty-five. With brightening prospects money rapidly came in to strengthen the institution.

But controversy came: controversy concerning matters which were a source of trouble sixty years ago, when the foundations of the institution were laid, and which have, periodically, been a source of trouble from that day to this.

I reached the conclusion that this old controversy ought to be settled once and forever; that until it was settled, there could be no permanent peace or prosperity; nor did I hesitate to express my conviction that there was an "irrepressible conflict" at Gambier just as clearly as there was an "irrepressible conflict" between the North and the South in the days of slavery, and that, Fort Sumter having been fired upon, the war would have to be fought out, though not with carnal weapons.

The period of this strife has been an unhappy period. The differences of good men have retarded the development of the work at Gambier. Energy has been misdirected; wise activity has been transformed into contention, and patient endurance has taken the place of zeal and success.

During this period I have had several offers of work elsewhere at a salary much larger, in each case, than I have received, or could ever hope to receive, as President of Kenyon College. I have stood by my post simply because it has seemed to me, as it has seemed to the leading men on our Board of Trustees, that my presence in Gambier was necessary in order to prevent permanent disaster.

For more than fifty years the Bishop of Ohio has been the actual head of one of the departments at Gambier; the President of Kenyon College has been the head of another department, whilst the preparatory department has been managed in all sorts of ways. But over all departments the Bishop of Ohio has had great power, sometimes used, sometimes for a period unused, but still a power always to be reckoned with, and never to be disregarded.

During the past fifty years Kenyon College has had a dozen Presidents. Every man of the twelve has retired from his position either in youth or mid-

dle age. No one has waited to grow old in the service of the College. All have given up in discouragement, if not in hopelessness. This fact of itself, clearly shows that there has been something radically wrong. Whilst Oberlin College has had *three* Presidents, Kenyon College has had (including acting Presidents) *thirteen**. But at Oberlin the President has been at the head of all the departments, theological, collegiate, and preparatory. And so it ought to be at Gambier.

I have myself held on to my work as President of Kenyon College, in the hope that the needed changes would soon be made, because first, of my deep and abiding love for Gambier, and my belief in its great value to our Church and Nation if rightly developed, and second, because of my grateful and filial affection for Bishop Bedell. In recent years I have thought that my strength was to sit still, and that I was called not so much "to labor" as "to wait."

I have known full well what the result of such a course would be upon the temporary prosperity of the institution, but I have thought it right to care primarily for permanent prosperity.

Now brighter days are dawning. The Board of Trustees has, with great unanimity, reached the conclusion that the important Constitutional changes should all be made. With these changes, and with new life everywhere in both Dioceses in Ohio, there is an opportunity, not merely for a spasmodic forward movement, but for a steady and increasing growth.

I wish to add only that these Constitutional changes should be considered, and passed upon, without regard to any personal considerations. It might very naturally be said, and probably has been said, that I have been working for an increase of my own powers, and that I desire to be, not mere at the head of one department, but "President of the institution." To guard against any misunderstanding on this point I desire to say to you, and through you to the Convention of the Diocese of Southern Ohio, as I shall say in person to the Convention of the Diocese of Ohio, that I have ardently desired to promote the best and highest interests of the institution, and not to further any personal ends, and that it is my purpose to present my resignation of the office of President of Kenyon College at the next meeting of the Board of Trustees. In my judgment it is best for all concerned that some one, in no way mixed up with the discussions and complications of the past, should lead in the new movement which, if rightly guided, gives promise of large success.

Assuring you that, wherever my lot shall hereafter be cast, I shall never cease to love Kenyon College in all her schools, nor to do all in my power for her advancement and prosperity, I am, my dear Bishop, with sincere respect, and very great esteem,

Most truly yours,

WM. B. BODINE.

* See letter of Ex-President Hayes, page 115.

The resignation referred to in this letter was presented to the Board of Trustees, at its meeting on the 26th of June, 1890, "to take effect when the pending Constitutional charges are finally acted upon," and was by them accepted as appears from the following declaration of their Secretary:

GAMBIER, OHIO, June 27, 1890.

At a meeting of the Board of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio and Kenyon College, held this day, the following action was taken: "*Resolved*, That the Board fully appreciates the value of the faithful and arduous services of the Rev. Dr. William B. Bodine, for which sincere thanks are hereby expressed. We also appreciate his desire to retire from the position which he has so long and so worthily filled, and therefore, at his request, accept his resignation as tendered to this Board. Attest: A. B. PUTNAM,

Secretary.

I expected this action as a matter of course, and desired it. For several years my mind has turned frequently with longing towards other work. But I was none the less grateful for the kind terms in which the action of the Board was expressed, and I was also glad to receive the following communication from Bishop Vincent:

"NEWARK, OHIO, June 27, 1890.

"MY DEAR DR. BODINE—There was no chance to speak to you yesterday, as I wished to, about the action of the Board on your resignation. There was a very strong appeal proposed that you should withdraw it, at any rate until the action of the Conference Committee. But on the whole, and especially in view of your letter to me read at our Convention and since published, it was felt that no choice was left us but to accept it.

"But while this was the case, it would have gratified you exceedingly if you could have heard the strong and repeated expressions of esteem and affection for yourself, of grateful appreciation of your many and great services to Kenyon, and appreciation also of the various causes which have contributed to hamper you in your work.

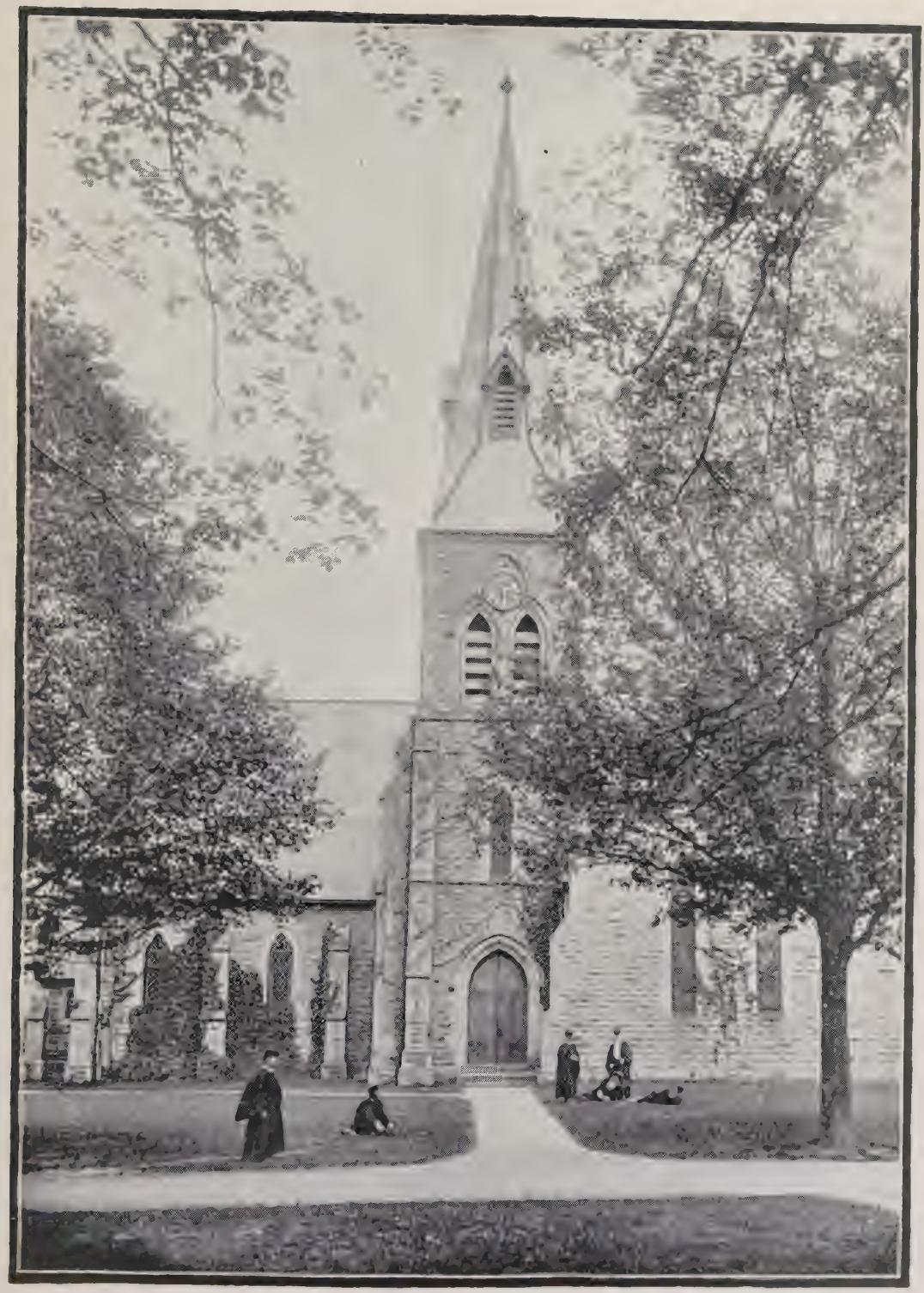
"To have won the sincere respect and gratitude and affection you have won for yourself, then, is to have lived well, and to have labored successfully. Your record is one only of honor throughout. "Affectionately yours,

"B. VINCENT."

So much as to the past; a word now to the future. The great present need of Gambier is unity of plan and purpose—"Working at cross purposes" has been the bane of the Institution for sixty years. If either Bishop now in Ohio could be put at the head of the entire Gambier work, and could give to it his whole mind and heart, his whole time and energy, success would surely come. If this cannot be, some other godly and well learned man should be found for this *headship;* and a crown of pure gold ought to be put on his head, or, in other words, he ought to be *clothed with authority.*

It has been thought by some persons that President Andrews's experience at Gambier was not only successful, but satisfactory to himself. If such had been the case he might not have been the *first* man in Ohio to offer his services to the Governor in 1861. That he was then restless and dissatisfied is made evident from the following testimony of a member of his household; "President Andrews's experience, under the divided authority — the students here, the Bishop there, the directing power outside of himself, but the whole responsibility upon him — was extremely irksome and bitter; in short made his life almost unendurable. During the long years that I was a member of my sister's household I have frequently pitied him; he would walk up and down in sleepless torment."

Surely "days should speak, and multitude of years should teach wisdom." If there is any lesson which the past history of "Kenyon College" makes clear it is that the three departments at Gambier should be — like the Infantry, Cavalry, and Artillery forces of an army — united under one competent head; and the man placed at the head should be not a man overburdened with other important work, but a man free to give the enthusiasm and energy of his entire nature to the one problem of making the educational work at Gambier an immense power for good.



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VIEW FROM THE STREET IN FRONT OF HARCOURT, A. D. 1872.

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1842

Mr. J. Milton Boyd, A. B.....Hillsboro, Ohio.
Hon. Guy M. Bryan, A. M.....Galveston, Texas.
Mr. Leander Comstock, A. B.....Milwaukee, Wis.
*Mr. Hugh Hamilton, A. B.....Lima, Ind.
Hon. Rutherford B. Hayes, LL. D.....Fremont, Ohio.
Rev. Ovid A. Kinsolving, D. D.....Halifax C. H., Va.
*Rev. Patterson Reece, A. M.....Dayton, Ohio.
Rev. Joash Rice Taylor, A. M.....New York, N. Y.
Hon. William F. Turner, A. B.....Independence, Kan.

1843

*Rev. Charles Ferris Lewis, A. M.....Wakeman, Ohio.
*Jesse McHenry, Esq., A. B.....New Orleans, La.
*Rev. George Thompson, A. M.....Manitouwoc, Wis.

1844

*William Rodolphe Bowes, Esq., A. B.....Michigan City, Ind.
Rev. John Boyd, D. D.....Marietta, Ohio.
*Prof. Benjamin Locke Lang, A. M.....Washington, D. C.
*Mr. Joseph Washburn Muenscher, A. M.....Sandusky, Ohio.

1845

*Rev. Hiram N. Bishop, D. D.....Chicago, Ills.
Jacob A. Camp, Esq., A. M.....Sandusky, Ohio.
*Rev. Charles H. Cooley, A. M.....Pomeroy, Ohio.
*Rev. Thomas S. Goodwin, A. M.....
*Dr. John A. Little, A. M.....Delaware, Ohio.
*Mr. Linton W. Pettibone, A. M.....Delaware, Ohio.
Mr. James M. Smith, A. B.....Dayton, Ohio.

1846

*Rev. Andrew D. Benedict, A. B.....Racine, Wis.
*Dr. E. Milton Buckingham, A. B.....Springfield, Ohio.
*Mr. George W. Jones, A. B.....Cincinnati, Ohio.
Rev. Thomas Barker Lawson, D. D.....Grenada, Miss.
*Gen. John Adair McDowell, A. M.....Chicago, Ill.
Rev. Rodney S. Nash, A. M.....Lexington, Mo.
*Mr. Edmund C. Smith, A. B.....Cincinnati, Ohio.

1847

*John L. Bryan, Esq., A. M.....Columbus, Ohio.
Mr. Levi Buttles, A. M.....Cleveland, Ohio.
*Mr. Samuel B. Darst, A. B.....Dayton, Ohio.

*Mr. Benoni Elliott, A. B.....Lexington, Ky.
Mr. Alexander W. Griffith, A. M.....Farm Ridge, Ill.
Hon. Alfred M. Hoyt, A. M.....New York, N. Y.
Hon. Manuel May, A. M.....Mansfield, Ohio.
*Mr. Hugh F. McWilliams, A. B.....Martinsburg, Ohio.
*Rev. George F. Richards, A. B.....Ashtabula, Ohio.
Mr. Solomon Noble Sanford, A. M.....Cleveland, Ohio.
*Mr. William B. Wood, A. B.....Wabash, Ind.

1848

*Martin Andrews, Esq., A. B.....Chicago, Ill.
Rev. Columbus S. Doolittell, A. M.....Mansfield, Ohio.
*Joseph D. Ebersole, Esq., A. B.....Erie, Pa.
Mr. John W. F. Foster, A. B.....Athens, Tenn.
*Mr. Asahel B. Gray, A. M.....Belleville, Ohio.
Gen. William Gates Le Duc, A. M.....Hastings, Minn.
Mr. Joseph Lindley, A. M.....Mt. Morris, N. Y.
Shepherd Jay Patrick, Esq., A. B.....Norwalk, Ohio.
Hon. William K. Rogers, A. M.....Duluth, Minn.
Dr. William J. Scott, LL. D.....Cleveland, Ohio.
Hon. David Turpie, LL. D.....Indianapolis, Ind.

1849

*Mr. Richard C. Anderson, A. B.....Dayton, Ohio.
Prof. Edward C. Benson, A. M.....Gambier, Ohio.
*Col. Hunter Brooke, A. M.....Cincinnati, Ohio.
Rev. Richard L. Chittenden, A. M.....Paradise, Pa.
*Mr. Robert S. French, A. M.....Gambier, Ohio.
Mr. Peter Neff, A. M.....Cleveland, Ohio.
*Rev. Daniel Risser, A. M.....Ashland, Ohio.
William H. Scott, Esq., A. M.....New York, N. Y.
Mr. Stephen B. Sturges, A. B.....Brooklyn, N. Y.
Rev. George Edward Thrall, A. M.....New York, N. Y.
*Mr. Leonard Whitney, A. M.....Washington, D. C.

1850

Mr. William H. Bowers, A. M.....
Hon. Moses Moorhead Granger, LL. D.....Zanesville, Ohio.
Col. Emory Washburn Muenscher, A. M.....Grand Rapids, Mich.
*Mr. Henry C. Pinney, A. B.....Worthington, Ohio.
Abner Starkey, Esq., A. B.....Alton, Ill.
Rev. George Augustus Strong, Litt. D.....Boston, Mass.
Rev. Jesse B. Thomas, D. D.....Brooklyn, N. Y.

1851

Dr. Edwin Hodges Grant, A. B .....
Mr. Louis S. Lobdell, A. B ..... New Orleans, La.
Mr. William Humrickhouse, A. B ..... Coshocton, Ohio.
*Hon. Etherington T. Spangler, A. M ..... Coshocton, Ohio.
*Dr. Seneca B. Thrall, A. M ..... Ottumwa, Iowa.
*Hon. John Woodbridge, A. B ..... Chillicothe, Ohio.

1852

Hon. John S. Brasee, A. M ..... Lancaster, Ohio.
Mr. H. S. Bell, A. B ..... New Orleans, La.
*Mr. Benjamin W. Clark, A. B ..... West Baton Rouge, La.
*Lieut. Charles W. Fearns, A. M ..... Circleville, Ohio.
Rev. John Hochuly, A. B ..... Fairfield, Iowa.
*Rev. Henry Hobart Morrell, D. D ..... Knoxville, Tenn.
Rev. James Trimble, A. M ..... Sioux Falls, S. Dak.

1853

Rev. Henry Durant Lathrop, D. D ..... East Oakland, Cal.
Rev. Henry G. Perry, A. M ..... Chicago, Ill.
*Mr. A. H. Spangler, A. B ..... Coshocton, Ohio.
Dr. Homer Thrall, A. B ..... Columbus, Ohio.
*Mr. Charles Tudor Wing, A. M ..... New York, N. Y.

1854

Mr. Leighton Brooke, A. B ..... Atchison, Kansas.
Mr. James Norris Gamble, A. M ..... Cincinnati, Ohio.
Rev. Moses Hamilton, A. M ..... Bellevue, Ohio.
Dr. Charles Hervey James, A. M., D. D. S .. Cincinnati, Ohio.

1855

Mr. Matthew Page Andrews, A. B ..... Shepherdstown, W. Va.
Hon. Raymond W. Hanford, A. B ..... Danville, Ills.
Hon. Joseph Hart Larwill, A. B ..... Bannock City, Montana.
*Mr. James M. Le Duc, A. B ..... Hastings, Minn.
William Renick Madeira, Esq., A. B ..... Chillicothe, Ohio.
Rev. Henry H. Messenger, A. M ..... Beaumont, Texas.
Rev. D. Brainard Ray, A. M ..... Harlem, New York, N. Y.

1856*

Dr. David De Forest Benedict, A. M ..... Norwalk, Ohio.
Hon. George T. Chapman, LL. D ..... Cleveland, Ohio.
Mr. George F. Dawson, A. B ..... Pittsburgh, Pa.

Rev. Richard Leo Ganter, D. D ..... Akron, Ohio.
Col. John E. Hamilton, A. B ..... Covington, Ky.
Thomas Meeker James, Esq., A. M ..... East Saginaw, Mich.
Oren Smith Penney, Esq., A. M ..... Conshatta, R. River Parish, [La.
Col. James Tuttle Sterling, A. M ..... Detroit, Mich.
Mr. Frederick Devoo Tunnard, A. M ..... Baton Rouge, La.
Mr. William Henry Tunnard, A. B ..... Natchitoches, La.

1857

Mr. Bela Andrews, A. B ..... Osco, Henry Co., Ills.
*Mr. Thomas Blake Brooke, A. M ..... Prince George's Co., Md.
Rev. C. George Currie, D. D ..... Philadelphia, Pa.
Hon. Henry Heber Denison, A. B ..... St. Louis, Mo.
*Rev. William Fulton, D. D ..... Salisbury, Md.
Rev. Richard George Holland, A. M ..... Kent, England.
*Rev. James Edward Homans, A. M ..... Manhasset, N. Y.
*Mr. John Grant Leithead, A. M ..... Piqua, Ohio.
Mr. Joseph Grafton Lothrop, A. B ..... Mt. Vernon, Ohio.
*Rev. John Winspeare McCarty, A. B ..... Cincinnati, Ohio.
Mr. Thomas H. Macoughtry, A. B ..... Bloomington, Ills.
Dr. William Irvin Wolfley, A. B ..... Columbus, Ohio.

1858

*Mr. Henry M. Blackaller, A. M ..... Gallipolis, Ohio.
*Mr. John M. Burke, A. B ..... Lynchburg, Va.
*Mr. Robert Bedell Burton, A. B ..... Cincinnati, Ohio.
*Rev. Alexander Forbes Dobb, A. M ..... Lexington, Ky.
Rev. Frederick M. Gray, A. M ..... Albany, N. Y.
Rev. Wyllys Hall, D. D ..... Marquette, Mich.
Dr. Wm. W. Hays, A. M ..... San Luis Obispo, Cal.
Hon. Francis Hunt Hurd, A. M ..... Toledo, Ohio.
Col. Jesse Elliott Jacobs, A. B ..... Baltimore, Md.
Mr. James Kilbourne Jones, A. M ..... Columbus, Ohio.
Rev. John Newton Lee, D. D ..... Cameron, Mo.
*Dr. Robert Lurkins, A. B ..... Gambier, Ohio.
Mr. Henry S. Mitchell, A. B ..... Norwalk, Ohio.
Warren Munger, Jr., Esq., A. B ..... Dayton, Ohio.
Rev. John Franklin Ohl, D. D ..... Pomeroy, Ohio.
Lewis Paine, Esq., A. M ..... Pomeroy, Ohio.
Rev. William Thompson, A. M ..... Pittsburgh, Pa.

1859

Dr. George Smith Allen, D. D. S. . . . . New York, N. Y.
Rev. William Bower, A. M. . . . . Delaware, Ohio.
Rev. William Henry Dyer, A. M . . . . . Los Angeles, Cal.
Rev. William Crane Gray, D. D . . . . . Nashville, Tenn.
*Mr. Charles Bierce Guthrie, A. M. . . . . Titusville, Pa.
Hon. James Kent Hamilton, A. M. . . . . Toledo, Ohio.
Hon. James Dent Hancock, A. M. . . . . Franklin, Pa.
Rev. John Vaughan Hilton, A. B . . . .
*Mr. Matthew Hodkinson, A. M . . . . . Cincinnati, Ohio.
John A. J. Kendig, Esq., A. M. . . . . Chicago, Ill.
Rev. James Hervey Lee, A. M. . . . . Manhattan, Kansas.
*Rev. Henry Agar Lewis, A. M. . . . . Dresden, Ohio.
Mr. Charles Otis Little, A. M . . . . . Delaware, Ohio.
Mr. William Smedes Marshall, A. B. . . . . Charleston, Ill.
*Mr. Edward Hanson Mayo, A. B. . . . . Indianapolis, Ind.
*Rev. Charles E. McIlvaine, A. M . . . . . Towanda, Pa.
Gen. John G. Mitchell, A. B. . . . . Columbus, Ohio.
Rev. Calvin Clark Parker, A. M. . . . . Academy, Pa.
Hon. Timothy H. Rearden, A. B . . . . . San Francisco, Cal.
Mr. Robert Clinton Smith, A. B . . . . . Cincinnati, Ohio.
Robert N. Smith, Esq., A. M . . . . . Oleria, Kansas.
*Mr. Edward Starr, A. B. . . . . Chicago, Ills.
Benjamin F. Strader, Esq., A. B. . . . . Cincinnati, Ohio.
George Daniel Stroud, Esq., A. M. . . . . Cincinnati, Ohio.
Marcus A. Woodward, Esq., A. B. . . . . Pittsburgh, Pa.
*Rev. Charles H. Young, A. M. . . . . Worthington, Ohio.

1860

*Mr. George Stone Benedict, A. B . . . . . Cleveland, Ohio.
*Mr. Henry W. Chipman, A. B. . . . . Boerne, Texas.
Rev. Joseph Witherspoon Cook, A. B. . . . . Greenwood, S. Dak.
Mr. James Louis Daymude, A. M . . . . . Davenport, Iowa.
Mr. Spencer Franklin, A. B. . . . . St. Louis, Mo.
Samuel Griffin, Esq., A. B. . . . . Liberty, Va.
Mr. John Arunah Harper, A. M. . . . . Pittsburgh, Pa.
*Rev. Henry Martyn Harvey, A. M. . . . . Newark, Ohio.
Mr. Robert McNeilly, A. M. . . . . New York, N. Y.
*Hon. John A. Norris, A. B. . . . . Columbus, Ohio.
Joseph Packard, Esq., A. M. . . . . Baltimore, Md.
Charles Matthews Sturges, Esq., A. B. . . . . Chicago, Ills.

Rev. John William Trimble, A. B.....Tuckahoe, N. Y.
Matthew Trimble, Esq., A. M.....Washington, D. C.
Mr. Augustus Newton Whiting, A. M.....Columbus, Ohio.
*Zenas Fiske Wilber, Esq., A. B.....Washington, D. C.

1861

Rev. Royal Blake Balcom, A. M.....Jackson, Mich.
Prof. Thomas Brown, A. M.....Muscatine, Iowa.
Mr. Jesse Thomas Burr, A. B.....Mt. Vernon, Ohio.
Prof. Samuel M. D. Clark, A. M.....Nashville, Tenn.
*Major Murray Davis, A. M.....San Francisco, Cal.
*Mr. John Morton Dillon, A. B.....Zanesville, Ohio.
*Mr. Alfred Edgerton Fillmore, A. B.....Zanesville, Ohio.
*Rev. Otho Huddlestone Fryer, A. M.....Cornwall, Pa.
*Dr. George Gamble, A. B.....Cincinnati, Ohio.
*Rev. Matthew M. Gilbert, A. M.....Wellsville, Ohio.
Mr. Emanuel K. Grabill, A. B.....Evansville, Ind.
William Wurtz Lathrop, Esq., A. B.....Wilkesbarre, Pa.
Mr. Albert Bronson Payne, A. B.....Nashville, Tenn.
*Rev. Erastus Owen Simpson, A. M.....Philadelphia, Pa.
Capt. Thomas Mackie Smith, U. S. A., A. B.....Buffalo, N. Y.
Mr. Elisha Marfield Tarlton, A. B.....Lexington, Ky.
Mr. George Taylor, A. B.....
Mr. Bezaleel Wells, A. B.....Kansas City, Mo.
Mr. George Brown Wilson, A. B.....Batesville, Ark.
Rev. Yung Kiung Yen, A. B.....Shanghai, China.

1862

Rev. Alexander V. G. Allen, D. D.....Cambridge, Mass.
Rev. Henry Leonard Badger, A. M.....Portsmouth, Ohio.
Rev. Alfred Farnsworth Blake, A. M.....Cincinnati, Ohio.
Rev. James Alexander Brown, A. B.....Ravenna, Ohio.
Ulysses David Cole, Esq., A. M.....Rushville, Ind.
Harry Lambton Curtis, Esq., A. M.....Mt.Vernon, Ohio.
Rev. John Andrew Dooris, A. B.....Newton, Kansas.
Rev. William D'Orville Doty, D. D.....Rochester, N. Y.
Mr. George Ernst, A. B.....Hot Creek, Nevada.
*Rev. William H. De L. Grannis, A. M.....Goshen, N. Y.
Mr. Joseph Stibbs Harter, A. B.....Cincinnati, Ohio.
Col. James Kilbourne, A. B.....Columbus, Ohio.
Dr. Charles King, A. B.....Newark, Ohio.
Mr. Allen Napier, A. M.....Brooklyn, N. Y.

Dr. Charles Forrest Paine, A. B.....Troy, Pa.
Dr. Oliver Hazard Perry, A. B.....Hopkinsville, Ky.
Rev. William M. Postlethwaite, D. D.....West Point, N. Y.
Rev. George Buffett Pratt, A. M.....Oak Park, Chicago, Ills.
John R. Vance, Esq., A. B.....Marshall, Mo.
Matthew Louis Wilson, Esq., A. B.....Martinsburg, Ohio.
Rev. William Edward Wright, A. M.....Wausau, Wis.

1863

Rev. Samuel Herbert Boyer, A. M.....Philadelphia, Pa.
*Mr. Joseph Edward Conover, A. B.....Oil City, Pa.
Rev. Edward Dollaway, A. B.....Oswego, N. Y.
Mr. Richard B. Marsh, A. M.....Mt. Vernon, Ohio.
Charles Drake McGuffey, Esq., A. M.....Chattanooga, Tenn.
Rev. William Ridgley Powell, A. B.....The Cove, Oregon.
Mr. Thomas David Rafter, A. B.....Butler, Mo.
Rev. George Charles Rafter, A. B.....Cheyenne, Wyoming.
Mr. James Allison Searight, A. M.....Uniontown, Pa.
*Hon. Edwin L. Stanton, A. M.....Washington, D. C.

1864

Rev. George Bosley, A. B.....Alliance, Ohio.
Rev. Percy Browne, A. M.....Roxbury, Boston, Mass.
John Lewis Brown, Esq., A. B.....Wamego, Kansas.
Rev. George Galen Carter, D. D.....Nashotah, Wis.
Mr. Charles Thomas Dobb, A. M.....Covington, Tenn.
*Rev. William Wilberforce Farr, D. D.....Philadelphia, Pa.
Mr. William O'Bannon Fullerton, A. B.....Newark, Ohio.
George Gallagher, Esq., A. M.....New York, N. Y.
Rev. Simeon Cochran Hill, A. B.....Mt. Airy, Philadelphia, Pa.
Mr. Frank Winfield Hubby, A. B.....Cleveland, Ohio.
Rev. William Hyde, A. M.....Brooklyn, N. Y.
Mr. Samuel Marfield, A. M.....Knoxville, Tenn.
*John Henry Putnam, Esq., A. M.....Topeka, Kansas.
Major Ernest Howard Ruffner, U. S. A., A. M.....Quincy, Ill.
Rev. Amos Skeele, A. B.....Rochester, N. Y.
*Mr. Henry Kirke White, A. M.....Gambier, Ohio.

1865

Upton Clarence Blake, Esq., A. B.....Cedar Rapids, Iowa.
Charles Edward Burr, Esq., A. M.....Columbus, Ohio.
George Coburn, Esq, A. B.....Baltimore, Md.

Rev. Daniel Webster Coxe, A. M. . . . . West Pittston, Pa.
Mr. Thaddeus Edward Cromley, A. M. . . . . South Bloomfield, Ohio.
George Jones Peet, Esq., A. B. . . . . New York, N. Y.
Mr. Henry Brown Rogers, A. M. . . . . Chicago, Ills.
*Mr. Clifford Beakes Rossell, A. B. . . . . Trenton, N. J.
Rev. George Henry Smith, A. M . . . . . Bridgewater, Conn.
Mr. John Kimble Woodward, A. B . . . . .

1866

*Mr. George Pendleton Bowler, A. M. . . . . Cincinnati, Ohio.
Dr. Nathaniel Pendleton Dandridge, A. M. . . . Cincinnati, Ohio.
James Burleigh Graham, Esq., A. M. . . . . Mt. Vernon, Ohio.
*Mr. John Parkin Holloway, A. B. . . . . Cincinnati, Ohio.
Rev. John Godfrey Jones, A. M . . . . . Bedford, Ohio.
Rev. Henry Christian Mayer, A. M. . . . . Pass Christian, Miss.
Col. John James McCook, LL. D . . . . . New York, N. Y.
Rev. Stephen McNulty, A. B. . . . . Johnstown, Pa.
Rev. James Kiemer Mendenhall, A. M. . . . . Saratoga, N. Y.
Rev. Charles Henry Tucker, A. M. . . . . Cambridge, Mass.

1867

Rev. Richard Julius Adler, A. B. . . . . Green Island, N. Y.
Rev. John Henry Burton, A. B. . . . . Gwynedd, Pa.
Rev. Carlos Enrique Butler, A. B. . . . . Cambridge, Ohio.
Rev. James Caird, A. M. . . . . Troy, N. Y.
Rev. Edward Bentley Church, A. M . . . . . San Francisco, Cal.
John Dawson Critchfield, Esq., A. M. . . . . Mt. Vernon, Ohio.
George Gillespie Dickson, Esq., A. B. . . . . New York, N. Y.
Rev. Samuel Johnson French, A. M . . . . . Lexington, Ky.
*Dr. John S. Copley Greene, A. B. . . . . Brookline, Mass.
Mr. George Alexander Hogg, A. B. . . . . Connellsville, Pa.
*Mr. Henry Preston Kelley, A. B. . . . . Cincinnati, Ohio.
Mr. Louis Carroll McAfee, A. M. . . . . San Francisco, Cal.
*Dr. Thomas Alexander McBride, A. M. . . . . New York, N. Y.
Rev. Isaac Newton Stanger, D. D . . . . . Harlem, New York, N. Y.
Rev. V. P. Suvoong, A. B. . . . . China.
Davidson King Wade, A. B. . . . . Pittsburgh, Pa.

1868

Rev. Hiram Payson Barnes, A. B. . . . . Clyde, Ohio.
Mr. Joseph Kerr Cass, A. B. . . . . Pittsburgh, Pa.
Dr. William G. L. Cheesebrough, A. B. . . . . Detroit, Mich.

Mr. William Townsend Pitt Cooke, A. M.....Sandusky, Ohio.
Mr. Charles Bartlit Cowan, A. M.....Canal Winchester, Ohio.
Rev. John Gregson, A. M.....Wilkinsonville, Mass.
Henry Clay Hart, Esq., A. B.....St. Louis, Mo.
Rev. Edward Duncombe Irvine, A. M.....Hastings, Mich.
Mr. George Herbert Kellogg, A. B.....San Francisco, Cal.
John Brooks Leavitt, Esq., A. M.....New York, N. Y.
Rev. Wallace W. Lovejoy, A. M.....Philadelphia, Pa.
John M. McDonald, Esq., A. B.....Piqua, Ohio.
Rev. George N. Mead, A. B.....New York, N. Y.
Wooster Beach Morrow, Esq., A. M.....Cincinnati, Ohio.
Mr. Edwin Richard Proctor, A. B.....Washington, C. H., Ohio.
Mr. Albert Ruth, A. B.....Knoxville, Tenn.
Lyne Starling Smith, Esq, A. B.....Hillsboro, Ohio.
Dr. Albert Bliss Strong, A. M.....Chicago, Ills.
Mr. Howard Hoit Weaver, A. B.....Urbana, Ohio.
Mr. Nevil P. Whitesides, A. B.....Kansas City, Mo.
Charles G. Wilson, Esq., A. M.....Toledo, Ohio.

1869

Rev. Henry Jay Camp, A. M.....De Luz, Cal.
Rev. Eleutheros Jay Cooke, A. B.....Clinton, Iowa.
Rev. David Willis Cox, A. M.....Oakley, Cincinnati, Ohio.
Mr. William Francis Garrett, A. B.....Dorsey, Md.
Florien Giauque, Esq., A. M.....Cincinnati, Ohio.
Mr. Albert Hayden, A. M.....Chicago, Ills.
Desault Badlock Kirk, Esq., A. B.....Mt. Vernon, Ohio.
Hon. Charles Djalma Leggett, A. B.....Fairfield, Iowa.
Rev. Albert Burnet Nicholas, A. M.....New Albany, Ind.
*Dr. James Busby Norris, A. M.....Chattanooga, Tenn.
Samnel W. Probasco, A. B.....Lebanon, Ohio.
Rev. Albert Bronson Putnam, A. M.....Cleveland, Ohio.
Charles Webb Sadler, Esq., A. B.....Sandusky, Ohio.
Mr. Howard Persifor Smith, A. B.....Cleveland, Ohio.
Rev. Charles Milnor Sturgis, A. M.....Fernandina, Florida.
Dr. Thomas Jackson Thompson, A. B.....Staten Island, N. Y.
Rev. Theodosius Stevens Tyng, A. M.....Osaka, Japan.
Mr. Charles Henry Wetmore, A. M.....Columbus, Ohio.

1870

Rev. John Greenwood Bacchus, D. D.....Brooklyn, N. Y.
George Wyllis Cass, Esq., A. B.....Chicago, Ills.

Frank Compton, Esq., A. M. . . . . Chicago, Ills.
Rev. Louis De Cormis, A. M. . . . . Great Neck (L. I.) N. Y.
William Peebles Elliott, Esq., A. B. . . . . Chicago, Ills.
Henry Johns Peet, Esq., A. B. . . . . Chicago, Ills.
*Mr. Parden Cook Rickey, A. B. . . . . Dayton, Ohio.
Mr. Robert Callaway Soaper, A. B. . . . . Henderson, Ky.
Rev. Charles Tullidge Stout, A. M. . . . . Petoskey, Mich.
George Penny Webb, Esq., A. B. . . . . Newark, Ohio.
Mr. Harry Eugene Wilson, A. B. . . . . Dubuque, Iowa.
Mr. John Scott Wilson, A. M. . . . . San Francisco, Cal.
Russell Jones Wilson, Esq., A. M. . . . . San Francisco, Cal.

1871

Mr. Edson Black Cartmill, A. B. . . . . Lancaster, Ohio.
Rev. William Marshall Harrison, A. M. . . . . Philadelphia, Pa.
William Lawrence, Esq., A. B. . . . . Washington, Ohio.
Hon. James Lawrence, A. B. . . . . Cleveland, Ohio.
Dr. John Millard Lee, A. B. . . . . Coshocton, Ohio.
Rev. Hugh Maguire, A. B. . . . . Brooklyn, N. Y.
Mr. Enrique Ciriaco Miller, A. M. . . . . Toledo, Ohio.
Charles W. Tyler, Esq., A. M. . . . . New York, N. Y.
Rev. George W. Williams, A. B. . . . . Sharon, Pa.
Mr. Darwin Stanton Wolcott, A. B. . . . . Sewickley, Pa.

1872

Mr. Leonard Blake, A. B. . . . . St. Louis, Mo.
Mr. Charles E. Bronson, A. B. . . . . Washington, D. C.
Hon. Albert Douglas, A. B. . . . . Chillicothe, Ohio.
Rev. Willison Bowers French, A. M. . . . . Philadelphia, Pa.
Hon. Talfourd Park Linn, A. B. . . . . Columbus, Ohio.
Mr. John De W. H. McKinley, A. M. . . . . Columbus, Ohio.
Mr. Percy Proctor, A. B. . . . . Cincinnati, Ohio.
Andrew Lewis Ralston, Esq., A. M. . . . . Columbus, Ohio.
Mr. William Henry Strong, A. M. . . . . Chicago, Ills.
Rev. John Hazen White, A. B. . . . . St. Paul, Minn.

1873

Dr. Charles Henry Buchanan, A. B. . . . . Chicago, Ills.
Rev. Lewis William Burton, A. M. . . . . Richmond, Va.
John M. Critchfield, Esq., A. B. . . . . Mt. Vernon, Ohio.
Frank Kershner Dunn, Esq., A. B. . . . . Mt. Gilead, Ohio.
*Mr. Charles Updike Fosdick, A. B. . . . . Cincinnati, Ohio.

William Matthews Raynolds, Esq., A. B .....Cleveland, Ohio.
Mr. John Barnett Sherwood, A. B .....Lafayette, Ind.
Mr. George Franklin Southard, A. B.....Buffalo, N. Y.
Rev. Langdon Cheves Stewardson, A. B.....Worcester, Mass.

1874

Prof. John G. Black, A. M ..... Wooster, Ohio.
Rev. Francis Key Brooke, A. M.....Atchison, Kans.
Prof. William Thomas Colville, A. M .....Gambier, Ohio.
Mr. Richard C. Flournoy, A. B.....Clinton, Iowa.
Hon. Charles M. Ingraham, A. B.....Kansas City, Mo.
Grayson Mills, Esq., A. B..... .....Sandusky, Ohio.
Charles Tappan, Esq., A. M .....Livingston, Montana.
Mr. Joseph Richard Turney, A. B.....Marion, Ohio.
Rev. Henry Davey Waller, A. B.....Flushing, N. Y.

1875

Rev. Norman Nash Badger, A. B .....Crafton, Pa.
Edward Gilpin Johnson, Esq., A. B.....Milwaukee, Wis.
Mr. Frank Hardick Morrison, A. B.....Plainfield, N. J.
Dr. Robert O'Ferrall, A. B .....Piqua, Ohio.
Mr. Frederick Tomlinson Peet, A. B.....Minneapolis, Minn.
Rev. William Wordsworth Taylor, A. B.....Philadelphia, Pa.
William Franklin Webb, Esq., A. M .....Cincinnati, Ohio.

1876

Rev. Charles S. Aves, A. B .....Norwalk, Ohio.
John Charles Dunn, Esq., A. B.....Mt. Gilead, Ohio.
Rev. Rolla Dyer, A. B..... .....Paris, Ky.
Charles Clement Fisher, Esq., A. B.....Marion, Ohio.
Mr. James M. Greenslade, A. M .....Bellevue, Ohio.
Rev. Edward Mansfield McGuffey, A. B.....Brooklyn, N. Y.
Rev. Paul Sterling, A. M.....Lynn, Mass.
Dr. Frank Pope Wilson, A. M.....San Francisco, Cal.

1877

Dr. Blake Axtell, A. B.....Painesville, Ohio.
Lieut. Harry Coupland Benson, U. S. A., A. M..West Point, N. Y.
Dr. Robert Wood Colville, A. M..... .....Mt. Vernon, Ohio.
Dr. Lorin Hall, A. M..... .....Salt Lake City, Utah.
Mr. Harry Neville Hills, A. M.....Gambier, Ohio.
Rev. Henry Deane Page, A. M .....Tokio, Japan.
Frank Fillmore Roberts, Esq., A. B.....Cincinnati. Ohio.

CLIFFORD PLACE, FOR THIRTY YEARS THE HOME OF PETER NEFF, '49.

BEXLEY HALL, A. D., 1883.

1878

Mr. Howard Mulmann Adae, A. B.....Cincinnati, Ohio.
Mr. Chester Field Adams, A. M.....Wichita, Kansas.
Rev. Henry Dameral Aves, Ph. B.....Cleveland, Ohio.
Charles Martin Poague, Esq., A. B.....Chicago, Ills.
Cassius Marcus Roberts, Esq., A. B.....Chillicothe, Ohio.
Rev. Henry Herbert Smythe, A. M.....Adams, Mass.
Dr. William Thomas Wright, A. M.....Denison, Iowa.

1879

John Jay Adams, Esq., A. M.....Zanesville, Ohio.
Mr. Alfred Crayton Dyer, A. B.....Kinsley, Kansas.
Jacob Drennen Early, Esq., A. B.....Terre Haute, Ind.
Mr. Willis Monro Townsend, A. B.....Zanesville, Ohio.

1880

Dr. Francis Wharton Blake, A. M.....Columbus, Ohio.
Rev. Asahel Amos Bresee, A. B.....Wooster, Ohio. [Co.,Ohio.
Dr. Samuel Herbert Britton, A. B.....Adelaide P. O., Marion
Charles Franklin Colville, Esq., A. B.....Mt. Vernon, Ohio.
Mr. Grove Daniel Curtis, A. B.....New York, N. Y.
Rev. Abner Lord Frazer, A. B.....Lima, Ohio.
Dr. William Drake Hamilton, A. B.....Columbus, Ohio.
Dr. Charles Page Peterman, A. B.....Brooklyn, N. Y.
Rev. Charles David Williams, A. B.....Steubenville, Ohio.
Thomas Stokely Wood, Esq, A. B.....Steubenville, Ohio.

1881

Hon. Joseph Pancoast Coates, Ph. B.....Portsmouth, Ohio.
John Edwin Franks, Esq., A. B.....Cincinnati, Ohio.
Mr. Henry Sellers Gregg, A. B.....St. Paul, Minn.
Theodore Murdock Livesay, Esq., A. B.....Columbus, Ohio.
Rev. Thomas Carter Page, A. M.....Williamsburg, Va.
Rev. Charles Toms Allison Pise, A. B.....Hamilton, Ohio.

1882

Mr. George Frederick Anderson, A. B.....Sandusky, Ohio.
John Trafford Brasee, Esq., A. B.....Lancaster, Ohio.
Ernest Stanley Cook, Esq., A. B.....Cleveland, Ohio.
James Howard Dempsey, Esq., A. B.....Cleveland, Ohio.
Irving Bedell Dudley, Esq., A. B.....San Diego, Cal.
Dr. Justin Julius McKenzie, A. B.....Mt. Vernon, Ohio.

Mr. William Robert Mehaffey, Ph. B. . . . . Lima, Ohio.
Mr. Rheuben Broaddus Miller, A. B. . . . . Montgomery, Ala.
Mr. William Clark Pennock, Ph. B . . . . . Cardington, Ohio.
Dr. Edwin Frazer Wilson, A. M. . . . . Columbus, Ohio.

1883

Mr. William Addison Child, Ph. B. . . . . Toronto, Canada.
Dr. Warwick Miller Cowgill, A. B. . . . . Hickman, Kentucky.
Andrew L. Herrlinger, Esq., A. B. . . . . Cincinnati, Ohio.
Dr. Thompson Barrette Wright, A. B. . . . . Circleville, Ohio.

1884

Rev. George Elliott Benedict, A. B. . . . . Lynchburg, Va.
Mr. Richard Bury Bloodgood, A. B. . . . . Crestline, Ohio.
Mr. Joshua Douglas, Ph. B . . . . . Chicago, Ill.
Mr. J. Edward Good, Ph. B. . . . . Akron, Ohio.
Francis Thomas Anderson Junkin, Esq., A. B. . New York, N. Y.
Samuel Willoughby Taylor, Esq., Ph. B . . . . . Santa Ana, Cal.
Mr. Irving Todd, Ph. B. . . . . Topeka, Kan.
Charles Wardlow, Esq., Ph. B. . . . . Columbus, Ohio.

1885

Mr. Alva Henry Anderson, A. B. . . . . Shelby, Ohio.
Mr. Ernest Milnor Benedict, A. B. . . . . Cincinnati, Ohio.
Mr. Edward Vance Bope, A. B . . . . . Findlay, Ohio.
Mr. John Adolph Fritsch, A. B., Ph. B. . . . . Salt Lake City, Utah.
Mr. Orion Boyd Harris, A. B. . . . . Sullivan, Ind.
Mr. George Clarence Holloway, A. B. . . . . Cincinnati, Ohio.
Mr. Charles Edward Milmine, A. B. . . . . New York, N. Y.
Mr. Roger Hanson Peters, A. B. . . . . Mt. Sterling, Ky.
Mr. John Franklin Smith, A. B. . . . . Findlay, Ohio.
Alonzo Mitchell Snyder, Esq., A. B. . . . . Cleveland, Ohio.
Mr. William Tappan, A. B., Ph. B. . . . . Tivoli, N. Y.
Mr. George William Dorman Webster, A. B. . Geneva, Ohio.

1886

Mr. Clifford Lincoln Sherman Ayers, A. B. . . . Akron, Ohio.
Mr. Henry Edward Chase, A. B. . . . . Wady Petra, Ill.
Mr. Hugh Barrett Clement, Ph. B. . . . . Kenton, Ohio.
Rev. George Clarke Cox, A. B. . . . . Ridgewood, N. J.
Mr. Arthur Stanhope Dudley, Ph. B. . . . . Washington, D. C.
Mr. Charles Probasco Harnwell, A. B. . . . . Little Rock, Ark.

1887

Mr. Cleveland Keith Benedict, A. B.....Cincinnati, Ohio.
Mr. Curtis Claypoole, A. B.....Columbus, Ohio.
Mr. William Herbert Dewart, A. B.....Cambridge, Mass.
Mr. Robert Matthew Greer, Ph. B.....Mt. Vernon, Ohio.
Mr. Lawrence Perus Hancock, A. B.....Franklin, Pa.
Mr. Ralph Sheldon Holbrook, A. B.....Toledo, Ohio.
Mr. George Arthur Reid, Ph. B.....Geneva, Ohio.
Mr. Walter Wright Scranton, Ph. B.....Knoxville, Tenn.
Mr. Hugh Sterling, Ph. B.....St. Louis, Mo.
Mr. Charles Huntington Young, A. B.....Plankinton, S. Dak.
Mr. James Henry Young, A. B.....Gambier, Ohio.

1888

Mr. Henry Curtis Devin, Ph. B.....Mt. Vernon, Ohio.
Mr. Walstein Failing Douthirt, Ph. B.....Columbus, Ohio.
Rev. George Fiske Dudley, A. B.....Washington, D. C.
Mr. Guy Despard Goff, A. B.....Clarksburg, W. Va.
Mr. Clifford Alfred Neff, A. B.....Cleveland, Ohio.
Mr. George Henry Prince, A. B.....Los Angeles, Cal.
Mr. John David Skilton, A. B.....Monroeville, Ohio.
Mr. Henry Bedinger Swearingen, A. B.....Washington, D. C.
Mr. Charles Avery Tappan, Ph. B.....Steubenville. Ohio.
Mr. Robert Chochung Woo, Ph. B.....Shanghai, China.

1889

Mr. Charles Henry Arndt, A. B.....Sandusky, Ohio.
Mr. Charles Edward Bemiss, Ph. B.....Cincinnati, Ohio.
Mr. Frank Sanford Curtis, A. B.....Mt. Vernon, Ohio.
Mr. Henry Jacob Eberth, Ph. B.....Gambier, Ohio.
Mr. Frederick William Harnwell, Ph. B.....Lone Oak, Ark.
Mr. Gibson William Harris, A. B.....Albion, Ill.
Mr. David Feldman Kronacher, Ph. B.....Cincinnati, Ohio.
Rev. Edward Thomas Mabley, A. B.....Cleveland, Ohio.
Mr. George Dudley Young, Ph. B.....Plankinton, S. Dak.

1890

Mr. William Budd Bodine, Jr., A. B.....Gambier, Ohio.
Mr. Frank Hadley Ginn, Ph. B.....Clyde, Ohio.
Mr. Sherman Moorhead Granger, A. B.....Zanesville, Ohio.
Mr. Wilbur Edward Irvine, Ph. B.....Springfield, Ohio.
Mr. Henry Lincoln McClellan, Ph. B.....Wellington, Ohio.
Mr. William Edward Rambo, A. B.....Gambier, Ohio.
Mr. Robert Sterling, A. B.....Gambier, Ohio.
Mr. John Francis Wilson, A. B.....Napoleon, Ohio.
Mr. Lee Huntington Young, Ph. B.....Gambier, Ohio.

Graduates of the Theological Seminary

1828

*Rev. Nathan Stem, D. D. ..... Norristown, Pa.

1829

*Rev. James McElroy, D. D. ..... San Francisco, Cal.

1830

*Rev. John O'Brien, D. D., U. S. A. ..... Mackinac, Mich.

1831

*Rev. Henry Caswell, D. D ..... Salisbury, England.
*Rev. George Denison, A. M ..... Keokuk, Iowa.

1832

*Rev. Alvah Guion ..... Brooklyn, N. Y.

1833

*Rev. Henry S. Smith ..... Claremont, N. H.

1834

Rev. Heman Dyer, D. D. ..... New York, N. Y.

1835

*Rev. Albert T. Bledsoe, D. D., LL. D ..... Baltimore, Md.
*Rev. Sherlock A. Bronson, D. D., LL. D ..... Mansfield, Ohio.
*Rev. Abram Edwards ..... Centreville, Ohio.

1836

*Rev. Nelson E. Spencer ..... Gambier, Ohio.

1837

*Rev. Norman Badger, U. S. A., A. M ..... Fort Concho, Texas.
*Rev. Alfred Blake, D. D ..... Gambier, Ohio.
*Rev. Thomas B. Fairchild ..... Cuyahoga Falls, Ohio.
Rev. John Selwood ..... Milwaukie, Oregon.

1838

*Rev. James Bonnar ..... Davidsonville, Md.
Rev. John Foster ..... Athens, Tenn.
*Rev. Richard Gray ..... Cincinnati, Ohio.
*Rev. Charles C. Townsend ..... Iowa City, Iowa.

1839

Rev. George B. Sturges ..... Fernandina, Fla.
*Rev. John Ufford, D. D ..... Delaware, Ohio.
*Rev. John A. Wilson, D. D ..... Ypsilanti, Mich.

1840

*Rev. Stephen G. Gassaway, A. M ..... St. Louis, Mo.
*Rev. John Henshaw, A. M ..... Brooklin, Miss.
*Mr. John J. O'Kill ..... Bainbridge, N. Y.
*Rev. John Sandels, A. M ..... Fort Smith, Ark.
*Rev. David W. Tolford ..... Cresco, Iowa.

1841

*Rev. W. W. Arnett, D. D ..... Milwaukee, Wis.
*Rev. Robert S. Elder ..... Jonesville, Mich.
*Rev. Richard S. Killin, A. M ..... Baltimore, Md.
*Rev. Joseph S. Large, A. M ..... Ionia, Mich.

1842

*Rev. William Fagg, A. B ..... La Grange, Tenn.
Rev. Moses H. Hunter ..... La Plata, Md.
Mr. Henry L. Richards, A. M ..... Boston, Mass.

1843

Rev. Levi L. Holden ..... Williamsburg, Kan.
Rev. Albert T. McMurphy ..... West Vincent, Pa.

1845

Rev. Joash Rice Taylor, A. M ..... New York, N. Y.

1846

Rev. Charles Arey, D. D ..... Boston, Mass.
*Rev. William Clotworthy ..... Albion, Ill.
Rev. John W. Cracraft, A. M ..... Cuyahoga Falls, Ohio.
Rev. George W. DuBois, D. D ..... Keene Valley, N. Y.
*Rev. Charles F. Lewis, A. M ..... Wakeman, Ohio.
Rev. William Miller ..... Prairie Merouge, La.
Rev. Oliver Taylor ..... Orange Park, Fla.
*Rev. George Thompson, A. B ..... Manitouwoc, Wis.

1847

*Rev. Rodolphus K. Nash, A. B ..... Newark, Ohio.

1848

*Rev. Andrew D. Benedict, A. B ..... Racine, Wis.
*Rev. Hiram N. Bishop, D. D ..... Chicago, Ill.
Rev. Thomas S. Goodwin, A. M .....
*Rev. Elijah W. Hagar, U. S. N., A. M ..... Washington, D. C.
*Rev. Rodney S. Nash ..... Lexington, Mo.
*Rev. John Cotton Smith, D. D ..... New York, N. Y.

1849

*Rev. Edward H. Cumming, A. M ..... Springfield, Ohio.
*Rev. George Johnson ..... Gambier, Ohio.

1850

*Rev. Benjamin Austin ..... Amesbury, Mass.
Rev. John Boyd, D. D ..... Marietta, Ohio.
*Rev. Erastus A. Strong, A. M ..... Gambier, Ohio.

1852

Rev. Columbus S. Doolittell, A. M ..... Mansfield, Ohio.
*Rev. Mark R. Jukes ..... Maumee, Ohio.
*David C. Maybin .....
Rev. James G. Pattison, M. D ..... England.
*Rev. Daniel Risser, A. M ..... Ashland, Ohio.

1853

Rev. Edward C. Benson, A. M ..... Gambier, Ohio.
*Rev. Thomas Corlett, A. M ..... Cleveland, Ohio.
Rev. Francis Granger, A. M ..... Buffalo, N. Y.
Rev. Joseph E. Ryan ..... Des Moines, Iowa.
*Rev. Noah Hunt Schenck, D. D ..... Brooklyn, N. Y.
Rev. James Trimble, A. M ..... Sioux Falls, S. Dak.

1854

Mr. Peter Neff, A. M ..... Cleveland, Ohio.
*Rev. Nicholas C. Pridham ..... Baltimore, Md.

1855

Rev. John Hochuly, A. B ..... Fairfield, Iowa.
*Rev. Henry H. Morrell, D. D ..... Knoxville, Tenn.

1856

*Rev. John P. Curran ..... Milan, Ohio.
*Lieut. Charles W. Fearns, A. M ..... Circleville, Ohio.
Rev. Moses Hamilton, A. M ..... Bellevue, Ohio.
Mr. Peter H. Jeffreys ..... Newport, Ky.
Rev. Warren H. Roberts ..... Northford, Conn.

1857

Rev. John H. C. Bonte, D. D ..... Berkeley, Cal.
Rev. Charles George Currie, D. D ..... Philadelphia, Pa.
*Rev. William Fulton, D. D ..... Salisbury, Md.
Rev. Benjamin T. Noakes, D. D ..... Cleveland, Ohio.

1858

Rev. Cornelius S. Abbott ..... Belleville, N. J.
Rev. Henry H. Messenger, A. M ..... Beaumont, Texas.

1859

*Rev. William J. Alston ..... New York, N. Y.
Rev. Richard L. Ganter, D. D ..... Akron, Ohio.
Rev. William C. Gray, D. D ..... Nashville, Tenn.
*Rev. John W. Griffin, A. M ..... Amherst, Va.
Rev. Richard Holden ..... Brazil.
*Rev. John W. McCarty, A. B ..... Cincinnati, Ohio.

1860

Rev. Frederick M. Gray, A. M ..... Albany, N. Y.
Rev. Salmon R. Weldon .....

1861

Rev. John Creighton ..... Cartwright, Canada.
Rev. Wyllys Hall, D. D ..... Marquette, Mich.
Rev. John F. Ohl, D. D ..... Pomeroy, Ohio.
Hon. William K. Rodgers, A. M. ..... Duluth, Minn.
Rev. Samuel S. Spear ..... Fall River, Mass.
Rev. William Thompson, A. M ..... Pittsburgh, Pa.

1862

*Rev. Henry M. Blackaller, A. M ..... Pomeroy, Ohio.
Rev. William Bower, A. M ..... Delaware, Ohio.
Rev. Richard S. Cooper ..... Invermay, Canada.
Rev. William H. Dyer, A. M ..... Los Angeles, Cal.
Rev. John Ireland ..... Eckley, Pa.
Rev. George H. Jencks, M. D ..... San Francisco, Cal.
Rev. Henry D. Lathrop, D. D ..... East Oakland, Cal.
Rev. James Hervey Lee, A. M ..... Manhattan, Kan.
*Rev. Henry A. Lewis, A. M ..... Dresden, Ohio.
Rev. Edward Softley ..... Delhi, Canada.
Rev. Albin E. Tortat, M. D ..... Wissahickon, Pa.
Rev. William Turner ..... Chicago, Ill.
*Rev. Charles H. Young, A. M ..... Worthington, Ohio.

1863

Rev. John G. Ames, A. M ..... Washington, D. C.
*Rev. Charles N. Chevrier, A. M ..... Swedesboro, N. J.
Rev. Herman L. Duhring ..... Philadelphia, Pa.

*Rev. Charles E. McIlvaine, A. M. . . . . Towanda, Pa.
Rev. William C. Mills . . . . . San Francisco, Cal.
Rev. William H. Nelson, Jr., D. D. . . . . Far Rockaway, N. Y.
*Rev. E. Owen Simpson, A. M. . . . . Philadelphia, Pa.

1864

Rev. John A. Aspinwall . . . . . Washington, D. C.
Rev. William B. Bodine, D. D . . . . . Gambier, Ohio.
Rev. Abbott Brown, A. M. . . . . New York, N. Y.
Rev. Thomas Burrows. . . . . Kennett Square, Pa.
Mr. Chester I. Chapin. . . . . .
Rev. Joshua Cowpland, A. M. . . . . Media, Pa.
Rev. Josiah F. Curtis . . . . . New Madrid, Mo.
*Rev. Matthew M. Gilbert, A. M. . . . . Wellsville, Ohio.
Rev. Benjamin Hartley . . . . . Larned, Kan.
Rev. William A. Holbrook . . . . . Easthampton, Mass.
Rt. Rev. J. M. Kendrick, D. D. . . . . Albuquerque, N. M.
Rev. Charles E. Murray, A. M. . . . . Wilmington, Del.
Rev. John F. Woods. . . . . Moundsville, W. Va.

1865

Rev. John A. Dooris, A. B. . . . . Newton, Kan.
*Rev. William Dymond . . . . . New York, N. Y.
Mr. Edward Hubbell . . . . . .
Rev. William R. Powell, A. B. . . . . The Cove, Oregon.
Mr. William M. Ross . . . . . Princeton, Ky.
Rev. William R. Woodbridge, A. M. . . . . Port Henry, N. Y.

1866

Rev. Samuel H. Boyer, A. M. . . . . Philadelphia, Pa.
Rev. David H. Greer, D. D. . . . . New York, N. Y.
Rev. William M. Postlethwaite, D. D. . . . . West Point, N. Y.

1867

Rev. Henry L. Badger, A. M. . . . . Portsmouth, Ohio.
Rev. Alfred F. Blake, A. M. . . . . Cincinnati, Ohio.
Rev. Carlos E. Butler, A. B. . . . . Cambridge, Ohio.
Rev. William Hyde, A. M. . . . . Brooklyn, N. Y.
Rev. Joseph S. Jenckes, LL. D. . . . . Indianapolis, Ind.
Rev. William S. Langford, D. D. . . . . New York, N. Y.

1868

Rev. Royal B. Balcom, A. M. . . . . Jackson, Mich.
Rev. George Bosley, A. B. . . . . Alliance, Ohio.
Mr. John Godfrey Jones . . . . . .

BEXLEY HALL, A. D. 1890.

1869

*Rev. James T. Franklin ..... Erie, Pa.
Rev. Wilfrid H. Dean ..... North Guilford, Conn.
Rev. William J. Petrie ..... Chicago, Ill.
*Rev. Charles A. Rand ..... Haverhill, Mass.

1870

Rev. Hosea W. Jones, D. D ..... Mt. Vernon, Ohio.
Rev. William Lucas ..... Reno, Nevada.
*Rev. Wallace M. Probasco ..... Massillon, Ohio.

1871

Rev. John Hugh Ely ..... College Hill, Ohio.
Rev. Stephen W. Garrett ..... Canon City, Col.
Rev. Edward D. Irvine, A. M ..... Hastings, Mich.
Rev. Augustus R. Kieffer, A. M ..... Colorado Springs, Col.
Mr. Robert A. McElhinney .....
Rev. Albert B. Nicholas, A. M ..... New Albany, Ind.

1872

Rev. Charles G. Adams, A. M ..... Southport, Conn.
Rev. Henry J. Camp, A. M ..... De Luz, Cal.
Rev. David W. Cox, A. M ..... Oakley, Cincinnati, Ohio.
Rev. Joseph E. Julian, A. B ..... Leesburg, Fla.
Rev. Albert B. Putnam, A. M ..... Cleveland, Ohio.
Rev. Charles M. Sturges, A. M ..... Fernandina, Fla.

1873

Rev. Cyrus S. Bates, D. D ..... Cleveland, Ohio.
Mr. Edson B. Cartmill, A. B ..... Lancaster, Ohio.

1878

Rev. Norman N. Badger, A. B ..... Crafton, Pa.

1882

Rev. Lewis Brown ..... Cincinnati, Ohio.
Rev. James Henry Davet ..... Zellwood, Fla.
Rev. Clarence Croft Leman ..... Quincy, Ill.

1883

Rev. Henry D. Aves, Ph. B ..... Cleveland, Ohio.
Rev. George B. Van Waters ..... Greensburg, Pa.
*Rev. S. W. Welton ..... Toledo, Ohio.

1886

Rev. Arthur B. Howard ..... Cincinnati, Ohio.

1887

Rev. Asahel A. Bresee, A. B ..... Wooster, Ohio.

Honorary Degrees

DOCTOR OF LAWS

1837. Hon. Ebenezer Lane.
1839. Horace Webster.
1843. Joseph G. Swift.
1846. Col. Sylvanus Thayer.
1849. George P. Williams.
1849. Prof. Edward C. Ross.
1851. Hon. Robert C. Winthrop.
1851. Hon. C. G. Memminger.
1852. Richard H. Coxe, Esq.
1854. Hon. Joseph R. Swan.
1854. Prof. A. T. Bledsoe.
1857. Prof. James P. Holcombe.
1857. Hon. Bellamy Storer.
1858. Hon. William Jay.
1863. John Augustus Nichols.
1864. William Starling Sullivant.
1865. Rev. Francis Wharton, D. D.
1866. Hon. Edwin M. Stanton.
1867. Prof. Nathan P. Seymour.
1868. Rt. Rev. Arthur C. Coxe, D.D.
1868. Hon. Rutherford B. Hayes.
1868. Prof. Charles Short.
1872. Rev. Joseph Haven, D. D.
1874. Hon. Morrison Remick Waite.
1877. Hon. John W. Andrews.
1877. Hon. Stanley Matthews.
1877. Hon. Rufus King.
1880. Hon. Columbus Delano.
1881. Hon. John Sherman.
1881. Hon. George H. Pendleton.
1881. Hon. Henry B. Curtis.
1885. Rev. S. A. Bronson, D. D.
1889. William J. Scott, M. D.
1889. Hon. George T. Chapman.

DOCTOR OF DIVINITY

1834. Rt. Rev. Alonzo Potter.
1834. Rev. John J. Robertson.
1837. Rev. Benj. P. Aydelott, M. D.
1837. Rev. John L. Stone.
1838. Rev. John A. Vaughan.
1838. Rev. Edward C. McGuire.
1840. Rev. John A. Clark.
1840. Rev. James May.
1841. Rt. Rev. Alfred Lee.
1842. Rev. Samuel Fuller.
1843. Rev. John T. Brooke.
1847. Rev. Joseph Packard.
1847. Rev. Clement M. Butler.
1849. Rev. Robert B. Claxton.
1849. Rev. Joseph Muenscher.
1851. Rev. Richard Newton.
1853. Rev. Erastus Burr.
1853. Rev. William A. Smallwood.
1853. Rev. Charles W. Andrews.
1857. Rev. Chauncey W. Fitch.
1857. Rev. Intrepid Morse.
1857. Rev. William R. Nicholson.
1857. Rev. William N. Pendleton.
1859. Rev. Lott Jones.
1859. Rev. E. W. Peet.
1860. Rt. Rev. Alexander Gregg.
1860. Rev. Kingston Goddard.
1860. Rev. William Preston.
1860. Rev. John Melville Martine.
1866. Rev. John Boyd.
1866. Rev. S. D. Denison.
1866. Rev. Francis Wharton.
1867. Rev. Daniel S. Miller.
1867. Rev. Francis M. Whittle.
1867. Rev. William Wickes.
1868. Rev. Lewis Burton.
1868. Rev. James McElroy.
1868. Rev. John Ufford.

1868. Rev. Ozi W. Whittaker.
1869. Rev. R. B. Duane.
1869. Rev. E. B. Kellogg.
1869. Rev. A. Shiras.
1869. Rev. Henry B. Tullidge.
1870. Rev. Henry D. Lathrop.
1870. Rev. Edmund T. Perkins.
1870. Rev. Samuel Wainwright.
1871. Rev. S. McLean.
1871. Rev. S. I. J. Schereschewsky.
1872. Rt. Rev. John Gottlieb Auer.
1872. Rt. Rev. Wm. Hobart Hare.
1874. Rev. Wm. Chauncey Langdon.
1874. Rev. Alfred Blake.
1874. Rev. James Moore.
1875. Rev. William C. French.
1876. Rev. Henry F. Darnell.
1876. Rev. Fleming James.
1876. Rev. Henry Purdon.
1876. Rev. Edward W. Syle.
1876. Rev. Thomas S. Yocom.
1877. Rt. Rev. C. Clifton Penick.
1877. Rev. Henry H. Morrell.
1878. Rt. Rev. Geo. W. Peterkin.
1878. Rev. A. V. G. Allen.
1878. Rev. Thomas B. Wells.
1878. Rev. John A. Wilson.
1879. Rev. William H. Meade.
1879. Rev. John F. Ohl.
1879. Rev. N. S. Rulison.
1880. Rev. Reese F. Alsop.
1880. Rev. Samuel Clements.
1880. Rev. Wyllys Hall.
1881. Rev. William P. Orrick.
1881. Rev. David H. Greer.
1881. Rev. William C. Gray.
1881. Rev. J. H. C. Bonte.
1882. Rev. Richard L. Ganter.
1882. Rev. William S. Langford.
1882. Rev. Edmund Rowland.
1883. Rev. Ovid A. Kinsolving.
1883. Rev. W. N. McVickar.
1884. Rev. I. N. Stanger.
1884. Rev. Hosea W. Jones.
1884. Rev. William M. Pettis.
1885. Rev. William H. Neilson, Jr.
1885. Rev. Peter Tinsley.
1885. Rev. Edward A. Bradley.
1886. Rev. Charles H. Babcock.
1886. Rev. Benjamin T. Noakes.
1887. Rt. Rev. Elisha S. Thomas.
1888. Rev. William F. Nichols.
1888. Rev. Boyd Vincent.

DOCTOR OF CANON LAW

Rev. J. S. Shipman, D. D.

DOCTOR OF LITERATURE

Rev. George Augustus Strong.

MASTER OF ARTS

1829. Rev. James McElroy.
1833. Rev. Tobias H. Mitchell, M. D.
1833. Marcus T. C. Wing.
1834. Rev. Richard H. Phillips.
1836. Rev. Heman Dyer.
1839. Rev. John M. Stevenson.
1840. Rev. Gregory T. Bedell.
1840. Rev. D. Hillhouse Buel.
1840. Prof. Robert P. Smith.
1842. Rev. Joseph S. Large.
1843. Rev. Edward H. Cumming.
1844. Rev. William H. Lewis.
1844. Rev. Edward Lounsberry.
1845. Ira Warren.
1846. Lorin Andrews.
1846. Rev. J. B. Kerfoot.
1849. Thomas Bonsall.
1849. Rev. J. B. Britton.

1849. Rev. Edwin A. Dalrymple.
1849. Rev. George Johnson.
1849. Rev. J. Morsell.
1849. Rev. James A. Woodward.
1850. Rev. E. A. Strong.
1851. E. H. Davis, M. D.
1851. Jacob J. Greene.
1851. Thomas W. Perry, M. D.
1851. Rev. John Trimble.
1852. Rev. W. H. Moore.
1853. Rev. J. W. Cracraft.
1853. Rev. E. B. Tuttle.
1854. William Mitchel.
1854. Richard H. Salter, M. D.
1856. Rev. J. A. Russell.
1856. Rev. J. M. Waite.
1857. John S. Brasee.
1857. William Grauert.
1857. John Hancock.
1857. Joseph H. McIlvaine.
1858. Rev. J. H. C. Bonte.
1858. Rev. John Burns.
1858. Thomas W. Harvey.
1858. Rev. D. S. Miller.
1859. Rev. B. T. Noakes.
1859. Rev. W. B. Rally.
1860. Rev. J. W. Griffin.
1860. S. F. Newman.
1861. Charles Messner.
1861. John Augustus Nichols.
1865. Rev. John Gottlieb Auer.
1866. Charles A. White.
1867. Charles T. Kellogg.
1869. Alphonso D. Rockwell, M. D.
1870. Rev. Wm. Yalden Thomson.
1870. Rev. J. Philip DuMoulin.
1870. Rev. Alexander Crummell.
1871. Ralph Keeler.
1871. A. M. Vandyke.
1872. Rev. William Daunt.
1872. C. A. Sippi, M. D.
1876. John N. Lewis.
1876. Rev. C. G. Williamson.
1878. Rev. Cyrus S. Bates.
1878. Joseph P. Ross, M. D.
1879. Rev. Thomas Valdespino.
1881. G. E. Farrington.
1881. Rev. Stewart Means.
1883. Hon. S. S. Early.
1889. Rev. Ephraim Watt.

BACHELOR OF ARTS

1839. Rev. Sabin Hough.
1843. Rev. John Carpenter Smith.
1868. Richard Alsop Pomeroy.